A

Modeſt Defence

Of my Book, Entituled,

Quakeriſm Expos'd:

AS ALSO,

Of my Broad Sheet; with a Scheme of the *Quakers* Yearly Synod; and other Books, preſented *Anno* 1699. to the

PARLIAMENT.

AND

G. Whitehead's Inſide Turn'd Outward, by Reprinting his Ancient Book *Iſhmael, &c.* intirely; ſhewing thereby the *Quakers* Ancient Teſtimony of Contempt of the Holy Scriptures, and Blaſphemy againſt the Bleſſed Trinity; and they tell us they are not chang'd.

By *FRANCIS BUGG.*

There ſhall be falſe Teachers amongſt you, who ſhall bring in Damnable Hereſies, even denying the Lord that bought them, 2 Pet. ii. 1.

LONDON: Printed by *R. Janeway*, Jun. for the Author; and ſold by *J. Robinſon*, at the *Golden Lion* in St. *Paul's* Church-yard; *H. Rhodes*, at the *Star* at the Corner of *Bride-Lane*, *Fleet-ſtreet*; *Ch. Broome* at the *Gun* in *Ludgate-ſtreet*; and *J. Marſhall* at the *Bible* in *Grace-Church-Street*, 1700.

To the Right Honourable the High Court of Parliament, *Humbly Dedicated,* &c.

Right Honourable,

WHereas the *Quakers*, for many Years, have preſented their Books and Papers to the *Parliament* under many fair Shews, whilſt the Tendency of their Doctrine is to Subvert Chriſtianity; and I being ſenſible thereof, think it my Duty to God and my Country, both as a Chriſtian, and Free-born *Engliſhman*, to diſcover the ſame; and therefore to obviate ſome Objections, I do moſt humbly beg Leave to Apologize for my ſelf in this Affair, ſince by many Books of the *Quakers* I have been repreſented as an indigent Perſon, a Mercenary Agent, one that is prompt on by other, a *Judas*, *&c.* and

thereupon I am greatly deſirous to acquaint your Honours, that I am no ſuch manner of Perſon: And as a Demonſtration thereof, I have ſomewhat to offer in my own Defence, which is briefly this.

I came of a good Yeoman Family, and have lived in good Repute all my Days, having had a competent Eſtate of near a Hundred Pound a Year, beſides Stock; and that whilſt I was a *Quaker*, I was of good Repute and Eſteem amongſt them; I entertained their Teachers with no little Charge, I put Cloaths on the Backs of ſome, and Money in the Purſes of others: I was Regiſter to their Monthly and Quarterly Meeting about Sixteen or Eighteen Years together, to which I rode Fifteen or Sixteen Miles every Month, and all this freely, as themſelves know, if they would ſpeak: I was Priſoner for the Cauſe of *Quakeriſm* Three Years and Four Months, and for Meetings I ſuffered by Fines and Diſtreſſes more than One Hundred Pound; and when we built a Meet-

Meeting-Houſe, (for before Meeting were at my Houſe) I gave 20 *l.* towards it; and to that Day all freely, without any Retribution; all which conſidered, might abate the edge of their Defamations, and lead them to keep to the Matter in Controverſie: And ſince (upon a ſight of their Errors) I left them, I have been Uſeful, but never Mercenary; I have born all Town-Offices, as Overſeer, Conſtable, and Church-warden; I have been often an Aſſeſſor, and ſometimes Collector of His Majeſty's Taxes, ſerv'd on Juries of Life and Death, as well as *Niſi Prius*; in all which places I have diſcharged my Truſt free from any Accuſation.

And ſince I have more narrowly looked into their Principles, and found them to be Pernicious to both Church and State, I have firſt uſed all private Means to Reclaim them: But when they perſiſted therein, and would juſtifie, excuſe, and defend all things, whether agreeable to the Scriptures of the Prophets and Apo-

ſtles, or in Contradiction to them, I have thought it my Duty to diſcover their Pernicious Ways, and therein I have proceeded upon a Principle of Juſtice, and can with good Conſcience ſay, that from firſt to laſt, no Clergyman in the Kingdom ever asked or deſired me to write one Book, Page or Line, againſt the *Quakers*, nor have any one Man (Clergy or Laity) ſeen this Book till printed; tho' I do grant, that by my Conſtancy of Writing for more than Twenty Years together, and by the Charge of Printing, together with other Loſſes incident to Tradeſmen, I have been reduced; and I am not aſhamed to acknowledge, that the Gentry, the Juſtices of Peace, the Clergy, and ſome Proteſtant Diſſenters, have extended their Bounty towards my Support; and which, the *Quakers* themſelves do to their own People: And if this be Cauſe ſufficient to render me a *Judas*, or Mercenary, they have many Mercenary *Judas*'s among themſelves.

The Dedication.

I have read in the Book of *Eſther*, That when *Haman* deſigned the Deſtruction of the *Jewiſh* Church, then in Captivity, how Queen *Eſther* appeared in the Defence thereof, ſaying, *Eſther* 3. 6, 14, 16. *I will go in to the King, which is not according to Law, and if I Periſh, I Periſh.* And it is in the remaining Story of *Eſther* in the Greek and Latin Copies, *Cap.* 13. *Mordecai* appeals to God thus, *Thou knoweſt, O Lord, that it was neither of Malice, nor Preſumption, nor of any Deſire of Glory that I did this*, &c.

And when *I* came to underſtand the Pride and Cruelty of *George Fox* and his Accomplices, which was equal to that of *Haman*, who in *Oliver Cromwell*'s time (as by their Books appear) were for Slaying and Baniſhing all the Clergy in the Kingdom, and how averſe they ever were againſt Liberty of Conſcience (as elſewhere *I* have ſhewed) as alſo what Enemies they were to the Holy Scriptures and Ordinances of our Saviour, namely, Baptiſm and the Lord's Supper, damning the

Ever-bleſſed Trinity to the Pit of Hell, and divers other Blaſphemies, too many here to relate; *I* was ſtirred in my Spirit to appear in Defence of our Holy Religion, which their Doctrine tends to overthrow; ſaying with Queen *Eſther*, *If I Periſh, I Periſh*; and can appeal to God, as *Mordecai* did, ſaying, *Thou knoweſt, O Lord, that it was neither of Malice, nor of Preſumption, nor any Deſire of Glory, that I did this*, &c. And who knows but for ſuch a time as this, *I* was deliver'd from them by the good Hand of Providence.

And (Right Honourable) that which is chiefly defir'd by me, is, (and that in Concurrence with many Thouſands of good Chriſtians) that the *Quakers* may be examined, whether what *I* object againſt them be ſo or no; and if found true upon them, that they may then be obliged to Retract and Condemn what is Erroneous, as well as Dangerous; and this is no Perſecution: Nor do *I* know of any who deſire any Alteration of the Act of Toleration.

I have likewiſe read the Story of *Bell* and the *Dragon*, wherein the Fraud of the Prieſts of *Bell* is ſet forth; who pretended (as our Quakers do) that they ſerved in the Temple freely; and that their God Eat up all the Proviſion ſet before him: But upon Examination it was found far otherwiſe. Even ſo I make this offer, and that on the Terms of *Daniel*'s Propoſition, to make it appear (notwithſtanding the Quakers Loud Clamours againſt the Clergy, for their Tythes, and other Dues, ſet apart by Law for their Maintainance, whilſt they Serve at the Altar) that Ten of the Quakers Teachers have received more Gifts than Fifty of our Epiſcopal Divines, Rectors of Pariſhes, in the Counties of *Suffolk* and *Norfolk*; only by ſtrewing a few Aſhes on the Floor, or ſomething Equivolent. But as the Prieſts of *Bell*, were too powerful for *Daniel*, without Aſſiſtance from the Government; even ſo are the Quakers for me. I can only diſcover the Riddle, and propoſe a Method to try them by; but cannot bring the

the Matter about to bring proof thereof, without Aſſiſtance from the Government. But as *Daniel* by his threefold Medicine, *Pitch*, *Fat*, *Hair*, boil'd together, by God's Bleſſing, burſt in ſunder the *Babylonians Dragon*, their other Idol-God; even ſo have I been Inſtrumental, with the help of Pen, and Ink, Paper, well preſt together, and applied Warm, with God's Bleſſing, Burſt in ſunder the Quakers great Idol, their Darkneſs within, (which they call Light). So that their Infallibility is flown one way, and their Sinleſs Perfection another; their Spiritual Diſcerning they pretend to [ſo as to know who are Saints, and who are Devils, and who are Apoſtates, without ſpeaking a Word] this way, and their Miracles that way. And if to bring this to paſs, I have ſometimes taken the freedom of the Prophet *Elijah*, 1 *King.* 18. who ſpeaking to the Prophets of *Baal*, in a Holy Deriſion of them and their Idol Gods; ſaid, *Ver.* 27. *And it came to paſs at Noon, that* Elijah *mocked them and ſaid, Cry aloud, for he is a God*

God, either he is Talking, or he is Purſuing, or he is in a Journey, or peradventure he Sleepeth, and muſt be Awaked, &c. if then I have taken ſuch freedom, with the falſe Quaker Prophets, and their Dumb Idols, which can neither See, Hear nor Underſtand, much leſs diſcern who are Saints, who are Devils, or who are Apoſtates, without ſpeak-ever a Word; or if I have with the Woman of *Tekoah*, 2 *Sam.* 14. by way of Metaphor, brought about a Form of Speech, with deſign to get the Quakers examined, whether what have been Objected againſt them, be true or not; I hope it is Pardonable, ſince in all Ages in the World, the ſame Cauſe leads to the ſame thing. For I do Believe, (and not without Ground) That as there never was a People, ſince *Simon* the Sorcerer, pretended to ſuch High Prophetical Attainments; ſo likewiſe there never was a Sect of Falſer Prophets ſince the time of *Elijah*, nor that ever held ſuch Blaſphemous Prin-

Principles as their Books ſet forth: And they ſay they are the ſame ſtill, their Principles the ſame, and not changed.

Be not deceived (I beſeech you) by the Quakers, who appear like the Phariſees, Fair and Beautiful even like Painted Sepulchers; Remember the Subtilty of the *Gibionites*, *Joſh.* 9. how they by their Diſſimulation deceived good *Joſhua*, and all the Princes of the Congregation of *Iſrael*: The Quakers tell you they own the Scriptures to be given by Divine Inſpiration; but mean not one word of it, like other Chriſtians; for ſo they own their own Books.

They tell you they own a Scripture Trinity, but mean not a word of it: This is a Matter (Right Honourable) of great weight; and your Honours will find it as difficult a thing, to gain the true meaning of the Quakers, touching the Divine Authority of the Holy Scriptures, and their Belief of a Scripture Trinity, as *Conſtantius* the Emperour found it, in the Examination of *Arius* the Heretick, to get his true meaning, touching the Faith of one

Sub-

Subſtance: For the Quakers (as did *Arius*) mean as they have written; but how? Namely, in their own Books; I mean of that ſort they read in their Meetings, and keep cloſe among themſelves; one of which I have herein Reprinted. In theſe ſorts of Books they deny the Scriptures to be the Written Word of God; For it is (ſay they) a Rotten Foundation, Duſt, Death, and Serpents Meat. In like manner they diſſemble the Doctrine of the Trinity, when they pretend to own it; whilſt in their Books they Damn it to the Pit and Lake. All this, and much more, I offer to make appear, who am, with all Submiſſion,

Right Honourable,

Your Honours

moſt Humble and

moſt Obedient Servant,

Fran. Bugg.

A PREFACE, By Way of PARABLE.

THere was an Island, very Populous, and well Scituated, the Air good, and the People generally of a sound Constitution, and governed by wholesom Laws, and professed the most Reformed Religion of any Nation round about them: But so it fell out, that in the North Part of this Island, *Anno* 1650. there arose a great Sea-Monster†, of a Luciferian Pride, who pretended, that he, and all that received, embraced, and had the same Spirit that moved him, were equal to God: That he was the Eternal Judge of the World, and knew who were Saints, who were Devils, and who were Apostates, without speaking ever a Word; and he having betrothed himself to a young Harlot*, she conceived, and brought forth her Young; to whom she drew out her Breasts, and gave them Suck, and they multiplied exceedingly, and many of them became fiery flying Serpents†, and spread themselves like Locusts, all over the Island; some entering the Churches, where they stung both Men, Women, and Children; others entered into the Market-places, Barns, Orchards, and private Chambers; like the Frogs in *Egypt*, poysoning the Air, and infecting much People.

Viz. Geo. x, alias Magus.

i. e. *The nters.*

Such of Pro- ets, as ore him th Di- ne Attri- es.

Upon this, the Physicians, both Conformists and Nonconformists were extreamly allarmed, not well knowing what to do, or what Course to take, to stop the

the Gangrene of this Peſtilential Diſeaſe, and to heal the People, who were bitten by theſe Serpents; but as wiſe Phyſicians, they took their Chriſtian Diſpenſatory *, and turn'd over to this Chapter, and that Verſe, and made excellent Receipts, which were ſold at reaſonable Rates at every Bookſellers Shop, and prepared many Antidotes againſt the Venom of this dangerous Infection: But theſe wounded Peop'. being intoxicated by the Venom of theſe Scorpions, they refuſed all theſe Chriſtian Offers; but the Phyſicians (as in Duty bound) reſolved to apply their Medicines to the grieved part of this wounded and bewitched People, who like the *Samaritans* of old, ſaid, That this Monſter was the Power of God †; that he wrought Miracles; that he had Power to bind and looſe whom he pleaſed; and cried out, who is able to make War with the Beaſt: But notwithſtanding the Power and Prevalency of this Dragon, they applied (as aforeſaid) their Medicines very warm, and withal giving them ſome Phyſick to purge away the Dregs of their Diſtemper; which as ſoon as they had done, and before they could finiſh their Prayers for a Bleſſing upon their Endeavours, theſe diſeaſed People grew into a raging Fit, and raved at the Phyſicians like mad Men, ſaying, *We are perfect, and free from Sin, ſound, and have no need of any Phyſician*; for as they did not think themſelves obliged to ask Forgiveneſs of Sin to God, nor acknowledge their Errors to Man, ſo they reſolved to uſe none of their Medicines, and therefore bad them be gone, calling them by theſe Names following, *viz. The Idle Gormondizing Prieſts of* England, *no ſort of People have been ſo univerſally through Ages the very Bane of Soul and Body of the Univerſe, as that Abominable Tribe, for whom the Theatre of God's moſt dreadful Vengeance is reſerved to act their Eternal Tragedy upon.* With this the Gentlemen were amazed, and looking one upon another, ſaid, *Good Lord, may it pleaſe thee to forgive our Enemies, Perſecuters and Slanderers, and to turn their Hearts: Grant us, O Lord, to love our Enemies, and by the Example of thy Martyr* Stephen, *to pray for our Perſecuters*, &c. And when this Prayer was ended,

* i. e. *The Holy Scriptures.*

† *G. Fox's Journal*, 3d Index, under the Letter M.

The Guide miſtaken, &c. by *W. Penn*, p. 18.

ended, they judging it their Duty to do Good against Evil, they again tried another Expedient, thinking their Diſtemper lay in their Brain, and being ſomewhat Lunatick, was the Cauſe of thoſe violent and abuſive Words. Well, they gave them ſome Pills, adviſ'd them to be ſtill, and take ſome Reſt; but before this Phyſick could work, they fell into another Convulſion Fit, and raved as much as ever; (yea, all of them, except ſome few, who were not wilfully ignorant, who, by the Bleſſing of God upon their Endeavours, came to their Sences, and remain ſo to this Day, as Monuments of God's Mercy, praiſing his Great and Glorious Name, and returning their Thanks to the Phyſicians who labour in the Word and Doctrine,) calling the Phyſician, (methinks I hear them ſtill) *Baal's Prieſts, Conjurers, Thieves, Robbers, Blind Guides, Devils, Serpents, the Sir-Symons of the Age, a Viperous and Serpentine Generation, Witches, Bloodhounds, Merchants of* Babylon, *Dogs, Sodomites**, we (ſaid this Intoxicated People in their mad Zeal) *have nothing for them but Woes and Plagues, who have made drunk the Nations, and laid them to ſleep on downy Beds of Sin-pleaſing Principles, whilſt they have cut their Purſes, and picks their Pockets;* Tophet's *prepared for them, to act their Eternal Tragedy upon; whoſe Scenes will be renewed, Direful, Anguiſhing Woes, of an Eternal Irreconcileable Juſtice,* &c. And in excuſe for theſe dreadful Thunderbolts, *W. Penn* thus ſaith, *That had theſe Expreſſions been Ten Thouſand times more ſignificant, earneſt, and ſharp, againſt that curſed bitter Stock of Hirelings, they had been but enough, and I would then ſay not enough; but that the Reverence I bear to the Holy Spirit* (i. e. in the Quakers) *would oblige me to acquieſce in whatever he ſhould utter, through any Servant or Prophet of the Lord**, &c.

* Is this from a Chriſtian Spirit? See their *Brief Diſcovery*, &c. p. 7, 8.

* *W. Penn's Ser. Apol.* p. 156.

At this the Gentlemen ſtood amazed, thinking with themſelves that all the Furies of Hell could not help them with more dreadful Curſes, much leſs Ten Thouſand times more ſharp, and ſo they left them, as fit only for *Bedlam*. Upon this there was ſome diſſenting Phyſicians * in this Iſland, who alſo had good Skill of this Malady, with which this People

* Dr. *Owen*, Mr. *Baxter*, Mr. *Faldo*, and others.

were

were infected by the Venom of the Scorpions above-noted, and in great Pity to them, they ſearched diligently into their Chriſtian Diſpenſatory, and found therein divers Receipts, and of the moſt proper Medicines, they apply'd both Corroſive and Lenitive, but nothing took place, (except only upon a few, who were not willingly Ignorant, and of an obſtinate Temper) but the Treatment they had for them was much of the ſame Nature of the above-noted; for they called them, *An ill-bred Pedantick Crew* †, *the Baſe of Religion, and Peſt of the World, the old Incendiaries to Miſchief, and beſt to be ſpared of Mankind, againſt whom the boiling Vengeance of an irritated God is ready to be poured out* *, &c.

† Is this from a Chriſtian Spirit?

* Quakeriſm a new Nickname, *&c.* p. 165.

Whoever read this Book, and my former Books, will find this Parable unfolded.

Thus, Reader, you ſee here is nothing but Plagues, and Woes, Hell and Damnation, both for the Conformiſts, and Nonconformiſts, for all their Love, Care and Pains; are theſe mad People then to be dealt with, as a Man would deal with any other well-diſpoſed People? I think not: If then you find me in ſome Caſes to deal roughly with them, marvel not; it is for their Good, ſince *the way* (as one of themſelves ſay) *to recover the Deceived is to diſcover the* * *Deceivers*: And *this Witneſs is true*, as St. *Paul* ſaid touching the *Cretians*, *Tit.* 1. 12, 13. ſo may I (and that for the ſame Reaſon) ſay of the *Quakers*, *viz.* one of themſelves, even a Prophet of their own ſaid, *The Cretians were always Liars, evil Beaſts, Slow-Bellies*, this witneſs is true, (*ſaid St.* Paul) *wherefore Rebuke them ſharply*, &c. *that is*, (*as in the Dutch Annotations*) Severely *or* Cuttingly, *a Similitude taken from Phyſicians, who cut off the dead Fleſh*, &c. Then not ſoftly, with ſmooth Words, ſewing Pillows under their Armholes, as ſome did in former Ages; and for which they were ſharply reproved; no, no, they muſt be launched, and the Wound laid open †, and ſearched to the bottom, and then we may hope of a Cure; and this Doctrine of St. *Paul*, that able Phyſician, has ſeemed proper to me ever ſince I have practiced;

† *A Deſperate Wound muſt have a Deſperate Cure.*

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practiced; for the *Quakers*, like the *Cretians* were always Diſſemblers with God and Man; they were always Liars; they were always evil Beaſts, and Slow-Bellies; and for the Truth of this, St. *Paul* (touching the *Cretians*) produceth a Prophet, or a Poet of their own, who gave that Witneſs; and notwithſtanding they were always Liars, yet St. *Paul* ſaid of this Evidence of their own Poet, *this Witneſs is true*; therefore rebuke them ſharply, Severely or Cuttingly, in order to cut off the dead Fleſh; and in like manner I ſhall produce a Propheteſs of their own, who alſo is a Poet, and a Writer, and Defender of their Way, and in their Unity, which ſtands principally in Lying, and Diſſembling; and when ſhe does write in the Defence of the *Quakers*, ſhe is as great a Liar as the reſt; yet in this Caſe her *Witneſs is true*, as St. *Paul* ſaid of the *Cretian* Poet.

Wherefore I ſhall briefly recite ſome Paſſages out of ſome Letters, writ by her to my ſelf, and to Mr. *Criſp*; as alſo out of a printed broad Sheet, all wrote by *Anne Docwra*, of *Cambridge*, one in their Unity, as above-noted, which Letters we have ſtill by us, as well as her printed Paper, and which are more at large recited in my Book, *The Chriſtian Miniſtry of the Church of* England *vindicated*, &c. p. 2. and my *Pilgrim's Progreſs*, &c. 2d Ed. p. 54, 121, 129. and her Witneſs in this Caſe is true, *viz.*

I. 'I have (*ſaid ſhe*) given witneſs againſt *Geo. Whitehead*'s Book, *Judgment fixed*, &c. we have '(*continues ſhe*) Knights of the Poſt amongſt us, &c. '*This Witneſs is true.*

II. 'That the honeſt *Quakers* (for ſome ſuch 'there are amongſt them) have ſuſpected *G. White-'head* (by his Craft and Subtilty, in defending or 'excuſing what he muſt know to be erroneous a-'mongſt them) to be a Jeſuit, at leaſt like them. '*This Witneſs is true.*

III. 'That their Second-Day Meeting put Names 'to their Certificates, and Paſſages into their Books, 'without either Conſent or Knowledge of the Parties 'or Authors. *This Witneſs is true.*

IV. 'That

IV. 'That the *Quakers* ſeparate Meetings for Government (with Doors ſhut) are dangerous to the 'Peace of the Nation. *This Witneſs is true.*

V. 'That the Magiſtrates look upon Common 'Bankers (*i. e.* the *Quakers* Fund) to be as bad as 'Arms and Ammunition, and not (ſaid ſhe) without Reaſon, for Money anſwers all things. If 'Friends (ſaid ſhe) would put away this *Dagon*, and 'take Money only for their preſent Neceſſity, things 'would ſoon be better. *This Witneſs is true.*

VI. 'That the *Quakers* Diſtinct Men's Meetings '(touching their Government within the Government, and oppoſite to it) ſerve to little Purpoſe, 'but to ſhelter great Bellies, and to protect the 'Proud and Vicious. *This Witneſs is true.*

VII. 'That their Teachers, *G. Whitehead, Sam. Cater, &c.* are the moſt confident Liars, and wicked 'Forgers, that ever ſhe met with. *This Witneſs is true.*

VIII. 'That their Second-Day Meeting both added to, and altered the Sence of her Letters, to 'make Lies ſeem true; of which Forgery ſhe ſuſpected *G. Whitehead* to be Guilty; for (continue 'ſhe) *Sam. Cater* is not Sophiſter great enough. '*This Witneſs is true.*

IX. 'I had (ſaid ſhe) a ſharp Conference with '*Sam. Cater*, for his Clamouring againſt *Francis Bugg* 'and *John Ainſloe*, in his abuſeful Narrative, herein '(ſaid ſhe) he (*Sam. Cater*) have uſed my Name in 'Print, to juſtifie him in his Conſcious Pamphlet 'with *Francis Bugg*: I (ſaid ſhe) laid it before him 'ſmartly; he is very bold, (continues ſhe) and the 'moſt confident Liar that ever I met with. *This Witneſs is true.*

X. That *G. W.* forged a Certificate in's *Judgment Fixed. This witneſs is true.*

Thus much from a Propheteſs of their own, one in their Unity, and that have wrote many Books in Defence of Quakeriſm; one in 1699. by which Evidence we may know that the Quakers, like the *Cretians*, were always Liars, evil Beaſts, ſlow Bellies; but not only ſo, but Liars, Forgers; and, to ſpeak Comparatively, Knights of the Poſt, Jeſu-

its, and dangerous to the Government; Slanderers to their honeſt Friends, whilſt they protected the proud Blaſphemers, and Vicious Hypocrites; and as St. *Paul* ſaid, the Evidence which a Prophet of the *Cretians* ſaid was true, (who ſaid, and ſaid truly, that the *Cretians* were always Liars, *&c.*) why? Becauſe he knew the Truth thereof; and as to the Evidence which this Propheteſs, *Anne Docwra*, has given of the Quakers, I ſay it is true; why? Becauſe I know it to be ſo in the Caſes now recited: But further, to confirm it, I ſhall recite an Abſtract of a Letter ſent me, dated *January* the 19th, 1699. from *Robert Sandiland*, who formerly was one of their Teachers: But upon Conviction of his Errors, and the groſs Hypocriſies of the Quakers, he has left them, (as many others have done) and Retracted not only his Errors, which he (with my ſelf, *G. Keith*, *Tho. Criſp*, and divers others) held, but alſo his uncharitable Language to me, and others, tho' much, of what his Books contained, was, as *Anne Docwra* ſays, foiſted in as his, yet none of his; and I am apt to think the ſame Perſon, *G. W.* was the Forger in his Book; for which horrible Practice he (I fear) has a large Account to give. Now follows *R. S.*'s Letter ſomewhat abſtracted.

Loving Friend, Francis Bugg.

AS *concerning my Book, printed* 1683. *Entituled*, Righteous Judgment, *&c. whatſoever is herein, inconſiſtent, (or any other of my Books) with the ſound Chriſtian Faith and Doctrine, I do now wholly Diſown, and Retract; together with all Harſh and Uncharitable Expreſſions in thee, or any others, named in my Book; and particularly theſe Verſes*, p. 97. viz.

Team, Rogers, Pennyman, Bullock *and* Bugg,
Dark Devil, driven dungy God's deſperately Lugg;
That are ty'd to the Tail of their ſeparate Schiſm,
Papiſts, Libertiniſm, Heatheniſm, Judaiſm, Atheiſm.

I do ſay, and affirm, that tho' theſe Verſes were put into my Book as mine, yet I aſſure thee that they were none of my making, I did not compoſe one word of them; but they were made by another Hand, and put into my Book, together with the whole

whole Ninth Chapter, which was likewiſe done by another Hand, and put alſo into my ſaid Book, (as mine) whilſt I was in the Country; and after I had left it with the Second-Day-Meeting for the Preſs, and they did with it what they pleas'd, as thou knoweſt they uſe to Read and Correct all Books brought before them; and G. W. *I ſuppoſe may remember who it was that writ that whole Ninth Chapter*, * Yea, and *from* p. 91, to 100.---- *Bleſſed be God, that their groſs Errors in the Fundamentals of the Chriſtian Religion, are now ſufficiently Detected; and there is nothing remains now for them to do, but either openly and freely to Retract (and Condemn) them, or elſe to be expoſed, and liable to all the ill Effects and Conſequences, which muſt unavoidably attend their obſtinate perſiſting in their Errors.*----- Robert Sandilands.

I gueſs that it was *G. W.* himſelf.

But to ſhew the horrid Cheats, wicked Forgeries, and deep Hypocriſies of this their Second Day Meeting, will exceed the bounds of a Preface; and therefore for a compleat Syſtem of this their black Art in their dark Divinity, I refer my Reader to my *Pilg. Prog. &c.* 2d Edit. *p.* 149, to *p.* 170.

And that I may not leave a Stone unturned that may diſcover the pious Frauds of this Painted Harlot, I ſhall recite a brief Abſtract of *W. Mucklow*'s Book, Entituled, *The Spirit of the Hat, &c.* he being a Man of Note amongſt them, and may be called in St. *Paul*'s Sence a Prophet of their own, and whoſe Evidence in this Caſe is true; yea. I know it to be ſo: For the Quakers were always Liars, evil Beaſts, Slow-Bellies, whilſt yet they pretend to Infallibility, and alſo that their Books are given forth from the Immediate Eternal Spirit of God.

1. That the *Foxonian* Unity is to yeild Obedience to the Body, tho' no Conviction inwardly of the Truth of the thing commanded; ſaying, who is able to make War with us? Theſe are the high ſwelling Words of proud *Babel*. *This Witneſs is true.*

2. That *G. Fox, &c.* was of an Antichriſtian Spirit. *This Witneſs is true.*

3. That their Miniſters (in their Meetings for Government, conjoin'd together to ſubvert our Laws and Liberty. *This Witneſs is true.*

4. That

4. That *G. Fox* was lifted up with Luciferian Pride, saying, he had Power to bind and loose whom he pleaſe. *This Witneſs is true.*

5. That *Sol. Eccles,* one of their Prophets and Teachers, ador'd *G. Fox* with Divine Attributes. *This Witneſs is true.*

6. That their People bowed down on their Knees to *G. Fox* for Abſolution; [in particular, *John Fretwell, Chriſtopher Gilborn, James Naylor,* which was Idolatry.] *This Witneſs is true.*

7. That *G. Fox*'s Luciferian Pride was manifeſt, when he gave out a Paper, That his Marriage with *Margaret Fell,* Widow, was a Figure of the Marriage between Chriſt and his Church, and that his ſaid Marriage was above the State of *Adam* in his Innocency, in the State of the ſecond *Adam* that never fell. *This Witneſs is true.*

8. That great Pains had been taken by *Sam. Newton* and *John Bolton,* to bring to light the unheard-of Practices, and Beaſtly Wantonneſs, and filthy Uncleanneſs of their Teachers. *This Witneſs is true.*

9. That *John Bolton* had a Confeſſion in writing of one or two of the Females concerned in their Debauched Actions; ſhewing alſo that many eminent ones in their Miniſtry reſorted to them daily, giving them theſe Appellations, Innocent Laſſes, and Daughters of *Sion. This Witneſs is true.*

10. That the Quakers repreſent ſuch as diſcover theſe their Abominations, *Envious, Malicious, Diſtracted, Bad, Dirty* and *Factious* Spirits, who are gone from Truth, *&c. This Witneſs is true.*

Therefore ſaith St. *Paul,* rebuke them Sharply, Severely, or Cuttingly; who, notwithſtanding their high Pretences to Meekneſs, Charity, Self-Denial, Temperance, and other Graces of the Spirit, yet are found to be Liars, evil Beaſts, Slow Bellies, great Forgers, groſs Hypocrites, and proud Blaſphemers. Read over the 20 Inſtances, and *R. Sandiland*'s Letter of Retractation; together with what elſe you find in this and my other Books; for to them I refer for further Demonſtrations of the Deceitfulneſs of theſe vain Pretenders, and high Boaſters.

If

If they tell you this Book of *W. Mucklow*'s is answer'd, and again complain that I take no Notice thereof, as *Jos. Wyeth* does of the Author of *The Snake in the Grass, &c.* in his *Anguis Flagillatus*, &c. to them I thus reply, that their pretended Answers are in Reality no Answers, otherwise than mock Answers to abuse the World, and to blind their Proselytes, and to paint over the Poyson of their foul Opinions; and this is easie to discern by any that will be at the Pains to read what is wrote on both sides; and by considering their way and manner of answering Books. See *G. W.*'s *Truth and Innocency vindicated*, &c. in these three Instances, *viz.*

I. Their Way of Transposing.
II. Their Way of Adding Words.
III. Their leaving Out Words.

Of their Transposing Words.

First, As to Transposing, *G. Fox* having taught in his *Great Mystery*, &c. saying, *p.* 213. *You cannot know Scripture, but by the same Degree of the Spirit that the Prophets and Apostles had*, &c. this was objected against the Quakers; as Pride in them that so thought, and false Doctrine in them that so teach; see *A Brief Discovery*, &c. *p.* 8. to which *G. Whitehead* reply'd in his *Truth and Innocency*, &c. *p.* 19. *These Words*, says he, *should be* Transposed, *it should run thus: Thou canst not know Scripture but by a Degree of the same Spirit the Prophets and Apostles had.* Now by thus Transposing Words we may read *Acts* 12. 2. *That* James *slew* Herod *with the Sword*, and so overthrow the Divine Authority of the Holy Scriptures, whether Doctrinal or Historical. Now whether *G. W.*'s Method of Transposing the Words of their Prophets, was not to cover and palliate their Errors, let the wise in Heart judge.

Their Way of Adding Words.

Secondly, Again, their Way of Adding Words. *A Brief Discovery*, &c. *p.* 26. the Clergy having objected to the Quakers, a Blasphemous Position out of *Burrough*'s Works, *p.* 273. *viz. The Sufferings* (says Burroughs) *of the People of God* (i. e. Quakers) *in this Age*

Age, it a Greater *Suffering, and* more Unjuſt, *than in the Days of Chriſt, his Apoſtles,* (and Martyrs) *or any time ſince ------ What was done to Chriſt or his Apoſtles was* Chiefly *done by a* Law, *and in* Great Part *by the* Due Execution *of a* Law, *&c.* To this *G. Whitehead*, the Quakers Soderer, replies; ſee his *Truth and Innocency*, &c. p. 44. not once mentioning the Page in the ſaid *Brief Diſcovery*, on purpoſe (no doubt) to lead his Reader from the Sight and Scent of their Blaſphemy; and that which confirms me therein is, that he dropt the latter part of the Quotation, *viz. What was done to Chriſt or his Apoſtles, was* Chiefly *done by a* Law, *and in* Great part *by the* Due Execution *of a* Law. No, this was ſo apparently Blaſphemous, that as hardy as he (*G. W.*) is, he was aſhamed to recite it; but whilſt he blames others for ſplitting Sentences, Mangling and Curtailing, he is a profound Practitioner of it; but in *p. 46. ibid.* being loth to let it paſs wholly unſpoken to, he there ſays, *Inſtead of* [Due Execution] *it ſhould rather have been ſaid* [by a Regular and Judicial Procedure.] But how far this mends the Matter, let all true Chriſtians judge; *viz.* whether the Proceedings of the Jews againſt our Saviour when they Scourg'd him, Spit upon him, Platted a Crown of Thorns upon his Head, Smote him with the Palms of their Hands; when *Herod* and his Men of War ſet him at nought, and mocked him, and the like Indignities, which were not then, nor now, done to the greateſt Malefactors: I ſay, was this *A Regular and Judicial Procedure* againſt our Bleſſed Saviour, as *G. Whitehead*, (he being expert in Law Terms) grants it to be in favour of his Brother *Burroughs?* Again, *George*, one Queſtion more; were the Jews Nailing his Innocent Hands and Feet (in whoſe Mouth never was Guile, nor ſinful Thought in his Breaſt) to the Croſs, and the Soldiers piercing his Side with a Spear, ſo that his Precious Blood † ſtreamed out at five Places; I ſay, was this *A Regular or Judicial Procedure?* Anſwer in your next. Again, *A Regular and Judicial Procedure*, ſuppoſeth a Tranſgreſſion of ſome Law: And *Burrough* ſays expreſly, that he not only ſuffered by

† *Which the Quakers ſay is no better than the Blood of another Saint.*

by a Law, but in a great part by the *Due Execution* of a Law, as above. Again, and *George*, ſince you grant that all the Indignities, and cruel Sufferings our Saviour underwent, (for the Salvation of Mankind) was by *A Regular or Judicial Procedure*, which preſuppoſeth a Law, and that Law tranſgreſſed; therefore be plain for once, and tell us what Law it was by which he was (for the Tranſgreſſion thereof) *Regularly and Judicially proceeded againſt*; and conſequently therefore Condemned, Crucified, and Slain by the Jews; if you cannot do this, then condemn both your *Truth and Innocency* as Blaſphemy.

Of their Leaving out Words.

Thirdly, *G. Fox* having taught in his Book, *Saul's Errand to Damaſcus*, &c. p. 8. ſaying, HE *that* Hath *the ſame Spirit that raiſed Jeſus Chriſt, is* Equal *with God*; this being urged againſt the Quakers as Blaſphemy by the *Norfolk* Clergy in their Book aforeſaid, i. e. *A Brief Diſcovery*, &c. p. 6. the Quakers Painter, *G. Whitehead*, ſays, in his *Truth and Innocency*, &c. p. 9. *We* (ſays *George*) *deny the Words as there printed*, (tho' not until near 40 Years after printed) therefore the Words [He that hath] *ſhould be left out*.

Now, *George*, may not the *London* Jews by the ſame Art, and with as much *Truth* and *Innocency*, defend their deceaſed Brethren the Jews in their Blaſphemy againſt Jeſus Chriſt, in the Days of his Fleſh, who ſaid, *John* 8. 48. *Say we not well, that thou art a Samaritan, and haſt a Devil?* But then, by *G. W.*'s Rule of Arguing, the *London* Jews may now ſay, The Words [*and haſt a Devil*] ſhould be left out; they only meant, that he was the compaſſionate Samaritan, mentioned *Luke* 10. 33. Would this do, *George?* No ſure, theirs was plain Blaſphemy, and *Fox*'s is as plain Blaſphemy, who ſaid he was equal to God, as aforeſaid.

Thus, Reader, have I ſhewed thee the Quakers way of anſwering Books, *viz. Firſt*, by *Tranſpoſing* Words; by which, if allowed, I have proved, that *James* ſlew *Herod*. *Secondly*, That by their *Adding* Words they likewiſe may excuſe any Blaſphemy,

as *Whitehead* here doth his Brother *Burroughs*, who ſaid, *firſt*, that the Quakers Sufferings are greater than Chriſt's, and all his Apoſtles and Martyrs under the Heathen Emperors, and Bloody Maſſacres to this Day. *Secondly*, That the Sufferings of the Quakers are more unjuſt than all the forementioned. *Thirdly*, That what was done to Chriſt, his Apoſtles and Martyrs, was chiefly done by a Law. *Fourthly*, and in great part by the *Due Execution* of a Law: But ſays *Whitehead*, *It ſhould rather have been ſaid* [*by a Regular or Judicial Procedure*;] and truly this is ſo far from clearing *Edw. Burroughs* and his Brethren (for they are all of one Mind, being lead into theſe Blaſphemies by their Darkneſs within, which they call Light) that it rather confirms what he Blaſphemouſly ſaid, than otherwiſe: And no great Marvel, for the Quakers in Print deny that Perſon which ſuffered upon the Croſs to be properly the Son of God *; and the Jews being of the ſame Faith, they ſaid, as in *John* 19. 7. *We have a Law, and by our Law he ought to die, becauſe he made himſelf the Son of God.* Thus do both Jews and Quakers agree in their Fundamentals, the Quakers deny him properly to be the Son of God, and the Jews put him to Death, becauſe he ſaid he was the Son of God; and both Jews and Quakers herein reſiſt the Teſtimony of God himſelf, the Glorious Angels, the Holy Apoſtles, and Army of Martyrs; yea, all Chriſtian Churches to this Day; and becauſe my ſelf and others urge that they may be examined touching theſe their Blaſphemous Books, therefore they cry out *Perſecution, Perſecution, Fr. Bugg* would raiſe the *Monſter* of *Perſecution*; with this they make a Noiſe, and raiſe a Duſt, but fear no ſuch thing; they only fear being examined about their Blaſphemous Books, and obliged by Authority to Retract them, and then down goes their beloved Darling *Infallibility*.

And what remains now, but to follow the Pious Example of good King † *Hezekiah*, 2 *Kin.* 19. 14. *And* Hezekiah *received the Letter of the Hand of the Meſſengers, and read it; and* Hezekiah *went into the Houſe of the Lord, and ſpread it before the Lord, and prayed*, &c. And

* *See* W. Penn's *Serious Apol.* p. 146. *For a Confutation of* Penn's *Doctrine, read* John 14. 28. *yea, the whole Chapter.*

† *Againſt the Blaſphemy of* Sennacherib, *King of* Syria.

And therefore that God may give a Bleſſing to our Labour; and for his Name Sake Rebuke this Spirit of Blaſphemy, which have entered this our Iſland; and if it be his Holy Will, to convince the Gainſayers of his Sacred Word and Ordinances. For as St. *Paul* Teacheth, 1 *Cor.* 9. 10. *He that ploweth plows in Hope, and he that threſheth in Hope, ſhall be partaker of his Hope*, eſpecially if he faint not; and though to Plow, and Threſh, and Beat Clods, be hard Work; yet 'tis a neceſſary Work to Prepare the Field. For the Seedſmen who are ordained thereunto, not that the Plowmen or the Sowers have wherewith to Glory; for *Paul* may plant, and *Apolo* water, but it is God alone that giveth the increaſe: And to him (not unto us) belong the Glory. And tho' it has been my work to Plow and Break the Clods, which is hard Labour; and to threſh the Mountains, that the Fields may be prepared, and fitted for the Maſter's uſe; yet I can ſay, according to the diſcretion God has given me, I have not deſired to break the Bruiſed Reed, nor to quench the Smoaking Flax, by being harſh to the weak, or ſevere to the tender; but have cut down the Lofty Weeds, and hewed down the Tall Ceders, who ſtood in oppoſition to the way and work of God, which he is bringing to paſs in the Earth: And therefore I ſhall conclude in the Prayers of our Church, beſeeching God of his Great Mercy to give his Bleſſing to my weak Endeavours; And ſay,

We Sinners do beſeech to thee to hear us, (O Lord) and that it may pleaſe thee to Rule and Govern thy Holy Church Univerſal in the Right Way.

That it may pleaſe thee to keep and ſtrengthen, in the true Worſhiping of thee, in Righteouſneſs and Holineſs of Life thy Servant William *our moſt Gracious King and Governor.*

That it may pleaſe thee to Rule his Heart in thy Faith, Fear and Love; and that he may evermore have Affiance in thee, and ever ſeek thy Honour and Glory.

That it may pleaſe thee to be his Defender and Keeper, giving him the Victory over all his Enemies.

That

That it may please thee to Illuminate all Bishops, *Pastors, and Ministers of thy Church, with true Knowledge and Understanding of thy Word; and that by their Preaching and Living they may set it forth and shew it accordingly.*

That it may please thee to endue the Lords of the Council, and all the Nobility, with Grace, Wisdom, and Understanding.

That it may please thee to Bless and Keep the Magistrates, giving them Grace to execute Justice, and to maintain Truth.

That it may please thee to give to all thy People Increase of Grace, to hear meekly thy Word, and to receive it with pure Affection, and to bring forth the Fruits of the Spirit.

That it may please thee to bring into the way of Truth, all such as have Erred and are Deceived.

That it may please thee to Strengthen such as do stand, and to Comfort and Help the weak Hearted, and Raise up them that Fall, and finally, to beat down Satan under our Feet.

That it may please thee to Defend and Provide for the Fatherless Children and Widows, and all that be Desolate and oppressed.

That it may please thee to forgive our Enemies, Persecutors and Slanderers, and to turn their Hearts.

That it may please thee to give us [*and all Men*] *true Repentance; to forgive us all our Sins, Negligences and Ignorances, and to endue us with the Grace of thy Holy Spirit, to amend our Lives according to thy Holy Word.*

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, World without End. *Amen.*

ERRATA.

PArt I. Page 1. line 13. for *of God*, read *for God*, p. 8. l. 1. f. *derided*, r. *divided*. p. 21. l. 14. r. *doth blind*. p. 32. l. 12. f. 45. r. 35. p. II. p. 12. l. 16. f. *third*, r. *second part*. p. III. p. 13. l. 32. f. *unwilling* r. *willing*. p. 26. l. 12. *on this* del. p. 15. l. 7. f. *K.* C. II. r. *K.* C. I. in Cutting off his Head; for that (say they) was a remarkable Record of the Righteous Judgment of God. *

* *See their Book*, West Answering to North, p. 97.

George Whitehead

TURN'D

TOPSIE-TURVY.

PART I.

I Find in a Book wrote by *W. Penn*, intituled, *A Key, &c.* [and preſented to the Parliament, 1699. to obviate the Objections againſt the *Quakers* in ſeveral Books then preſented to both Houſes of Parliament by the *Norfolk* Clergy.] this Paſſage to the Reader in his Epiſtle, *i. e. It is very Unfair, as well as Indiſcreet, in any, to Oppoſe and Calumniate what they do not* Underſtand. *It has been* (ſays he) *our Unhappineſs, far more than all our Adverſaries have been able to ſay againſt us, that hitherto we remain* Unknown *by thoſe who yet ſtick not to condemn us*, &c.

This indeed, if true, might Apologize for them; but it is ſo far from that, that were their Principles and the Danger of them, fully known, it would operate more againſt them, than all their Adverſaries (as they account them) have yet ſaid againſt them, for want of knowing them ſo fully, as by their Fruits in time poſſibly may be manifeſt: But whoſe Fault is it that they are no better known? Is it not their own? By their two-faced Practice, and double Meanings in all they ſay or write, their Books being of two ſorts, contrary each to other, ſuitable to their Titles and Directions, one ſort to the World's People; whether to the Parliament, Biſhops, Judges, Juſtices, Prieſts, and Profeſſors, in many of which they'll pretend to own the Scriptures, yea, and a Scripture Trinity too, tolerably well; but their other ſort of Books to their Diſciples, directed with theſe and the like Titles, *viz. This is only to go amongſt Friends.* Again, *This is only to go among Friends, and not otherwiſe.* Again, *Written only for Friends that can read it.* In which they tell you, the Scriptures are *Death, Duſt, Serpents Meat, Beaſtly Ware, a Rotten Foundation, a Dead Letter, the Huſk,* &c. and that ſuch as tell People that the Scriptures are the written Word of God, are no Miniſters of Chriſt; that the Scriptures are not a Means to bring People to the Knowledge of God, and to work Faith in them; and that the Trinity

Trinity of Perſons is for the Lake, and the Pit: But notwithſtanding all this, and ten times more that I could recite, *Firſt*, Of their acknowledging to the World's People, as above, the Excellency of the Holy Scripture, and that it's of Divine Authority, and the beſt Book extant in the World, in direct Oppoſition to their Doctrine they teach to their poor deluded and willingly ignorant Diſciples; yet they frequently call their own Books *The Word of God*, as in many Inſtances I could ſhew: Nay, I have one Book of theirs by me, wrote by *Chriſtopher Tayler*, one of their ancient and approved Teachers, bearing this Title, *Certain Papers, which is the Word of the Lord*; and in *p.* 2, 3, 16. of that Book it's ſaid, *To you all this is the Eternal Word of God:* Nay, further, *Geo. Whitehead* preferrs them to be of greater Authority than the Bible. Thus do they, to their Diſciples, contemn, villifie, and ſet at nought the Sacred Word of God, whilſt they extol their own Pamphlets, as *The Word of the Lord*; yea, *The Eternal Word of God*; and as ſuch, of greater Authority than the Holy Scriptures: How then is it poſſible for ſuch as are not Converſant with their Books to know them?

Indeed, to underſtand *Quakeriſm* rightly, is the Buſineſs of an Age, I have had more than Forty Years Experience of them, and yet I do not know the Depth of their Deceit and Hypocriſie; I mean, of their Lea-

ders; for amongſt their Hearers I do believe there are many honeſt (tho' miſerably deluded) amongſt them; I my ſelf in my young Years was carry'd away with their Diſſimulation, and a great Zeal I had, tho' I muſt confeſs it was without true Scripture Knowledge: But ſome Years before I left them, I ſaw them both to walk and act contrary to their Pretenſions, (a large Account thereof I have given in my *Pilgrim's Progreſs*) inſomuch, that I wrote four Books againſt their Hypocriſies whilſt with them, in hopes of a Reformation amongſt them; but ſtill, the more I came to examine into their Principles, and to obſerve their Practices, the more cauſe I found to leave them, and to this Day I have kept on Ripping and Stripping this well-favoured Harlot, who calls her ſelf *the only true Church of Chriſt, and that out of her there is no Salvation*; as in *Joſiah Coale*'s Book, *The Whore unvailed*, &c. p. 12, 16, 18, 28, 31, 41, 50. where alſo ſhe aſſerts their Infallibility; and that there's no Tares in their Church; that their Light is Judge of all Controverſies, all Power in Heaven and Earth being committed to it, and Miracles thereby wrought: And that ſhe agree with the Papiſts, that our Bible is a brazen-fac'd Book, an unjuſt, corrupt and perverſe Bible, elſe ſhe would not have printed it after them, without a Word of Reproof; and the more I came to ſtudy this Point, the more cauſe I found to diſcover, and lay bare her Naked-

Nakedneſs to the view of the Nations; and my Labour has not been in vain, but have proſpered, notwithſtanding *G. W.*'s Inchanting Demureneſs, and hardy Boldneſs, to defend himſelf and Brethren from my ſeveral and repeated Charges of divers Kinds, tho', like the Magicians of old, *Exod.* 8. 7. he has done much Hurt: But this Book of his I am now Reprinting will be like *ver.* 18. I know and am perſwaded there is a Finger of God's Divine Providence that has attended thoſe who have denied themſelves, and have faithfully managed this Controverſie of God's Glory, and the Good of Souls, and are content to become as the Off-ſcouring of all things for his Name ſake.

But why do they ſtill complain they are not known? I do think if they look into my Books they may ſee themſelves as in a Glaſs, and ſo may others, eſpecially in *New Rome Unmask'd*, &c. *New Rome Arraign'd*, &c. *The Picture of Quakeriſm drawn to the Life*, &c. my *Pilgrim's Progreſs*, &c. and *Quakeriſm Expoſed*; I ſay, theſe eſpecially, tho' I think there's none that I have writ but give ſome Diſcovery, more or leſs; but if all theſe be wanting, read *The Snake in the Graſs*, and the Defence of it, and then I cannot think any thing is lacking to make the Quakers *Known*, and *Underſtood*: But if after all *G. W.* can with his Jnggles and Paint blind the Eyes of ſome that are dim-ſighted, let them look well into his own

Book, *i. e.* Iſhmael *and his Mother caſt out, &c.* which I herewith Reprint, [that ſo he may not ſay I leave out the foregoing or ſubſequent Words, his old and uſual Policy to blind his ignorant Followers,] and I am perſwaded they may ſee and know Quakeriſm to be the moſt horrible Hereſie that ever the World knew.

Indeed when the *Norfolk* Clergy preſented their Books to the Parliament, of the vile Hereſies, Seditions, and Blaſphemous Principles of the *Quakers*, I thought it almoſt impoſſible for the *Quakers* to withſtand the Force of the Quotations taken out of their Books; but rather that they would have bluſhed, repented, and have begg'd of God and the Nation Forgiveneſs, for the Hurt they have done to Chriſtianity, and Scandal they have brought upon the Proteſtant Religion, both at home and abroad; but behold, *G. W.* like the Inchanters of old, *Exod.* 8. with his cunning Craft, whereby he lies in wait to deceive, (as St. *Peter* well deſcribes ſuch;) as if he had eaten Shame, and drank after it, [whoſe Face is like Braſs, and his Forehead like Caſe-hardned Steel] he ventures to defend, vindicate, or excuſe every Error, every Blaſphemy, every Seditious and Treaſonable Principle objected againſt them, the like of which was never broached before in *England.* And why not? For by the Method he has taken (if allowed) he may do it: Nay, this I dare undertake, allowing me his

his Method, to vindicate or excuse all the Blasphemous Heresies and Treasons that ever was wrote since the Days of *William* the Conqueror; and thereupon it came into my Heart to Reprint one of his Books herewith, *viz. Ishmael and his Mother cast out*, &c. *Verbatim*, except the Postscript, to which no Hand is set, to avoid his future Cavils; and possibly hereafter may Reprint his *Truth defending the Quakers*, &c. and *Truths Defence*, if I see Cause: And tho' I shall not answer every Particular in his *Truth and Innocency vindicated*, yet I shall give some brief Hints of his Method, in defending the *Quakers* and himself from the Quotations taken out of their Books by the *Norfolk* Clergy, which I am sure they did with great Care and Fidelity, and that to my Knowledge, *viz.* P. 6. *These Words* [*whom* John *said he was not*] *we disown in that place*——*his Intention ought to be considered.* P. 9. *We deny the Words as there printed,* [*He that hath*] *should be left out.* P. 11. *We know they intended.* P. 19. *The Words should be transposed.* P. 25. *They wanting due Points,* ——*there wanted this Parenthesis.* P. 29. *He means Spiritually, and not Literally.* P. 30. *He meant Earthly Persecuting Kings.* P. 45. *His Words should run thus.* P. 46. *It should rather have been.* P. 52. *Here I take him to mean.* P. 63. *Not warrantable Expressions.* P. 55. *He means*——*I know his Intent was not.* P. 59. *He means not*

derided. P. 61. *Was never ſo intended.* P. 62. *The Words ſhould be tranſpoſed.* P. 67. *It was directly intended,* &c. I ſay, give me but this Allowance, and I dare engage to defend and excuſe all the Treaſonable Words, Blaſphemous Expreſſions, and Heretical Principles that ever was wrote by Pen; yet this is the Method that *G. W.* has taken, to excuſe all the Blaſphemies and Seditious Principles quoted by the *Norfolk* Clergy, out of the *Quakers* Books, inſtead of condemning them to the Flames, as he ought to have done, had he had the tenth part of that Sincerity he oft pretends to: Nay, moreover when ſome of the Quotations were ſo apparently Seditious, as that they ſtruck at the very Conſtitution of our *Engliſh* Government, *viz. That a Parliament choſen by moſt Voices could not act for God, nor the Good of his People,* and wrote by a Prophet too, enough to raiſe the Mob; inſomuch, as *Whitehead* did not dare to recite the ſaid Quotation, yet had he the Impudence to juſtifie his Brother *Fox, p.* 33. *viz. Certainly he* (Fox) *had an honeſt intent in what he writ on this Subject:* Yet nevertheleſs in the ſame Page, and *p.* 64. his Heart ſo ſmote him, that he cried out, *I would not* (ſays *Whitehead*) *be underſtood in any wiſe to oppoſe the Peoples juſt Rights of Elections*; not underſtood! No, I believe it; that is, tho' he owns *Fox*'s Seditious Doctrine, tho' he defends and juſtifies it, ſaying, *Certainly he had*

had an honeſt Intent in what he writ on this Subject, yet he would not be underſtood ſo. The Engliſh of which is this, that tho' both *Fox* himſelf, and the reſt of their leading Gang, own this Doctrine as their Ancient Teſtimony, from which (as themſelves ſay) they have not deviated in any one Point, only for ſome Politick Reaſons he would not be *So Underſtood*; that is, he would not be underſtood to be what he really is; elſe why ſhould he juſtifie that in his Brother *Fox* which he diſowns in himſelf? Indeed he makes an Apology for *Fox*, that they were wrote occaſionally in the Commonwealths Day; what then? I grant they were firſt wrote in 1659. but then they were Reprinted by the *Quakers* as one of their Ancient Teſtimonies Seven Years after, *viz.* 1665. and has gone among the Friends ever ſince, as the Word of the Lord, wrote by a Prophet of the moſt high, namely, *Geo. Fox*, Jun. But *George*, if it was ſo *certainly* honeſtly writ, why didſt thou not recite it, that others might have been Judges of it? Well, but ſince thou haſt not, I ſhall; *viz. A Brief Diſcovery of ſome of the Blaſphemous and Seditious Principles and Practices of the Quakers*, &c. p. 17. *Geo. Fox*, Jun. in his Works, Reprinted 1665. *p.* 87, 88. intitles his Epiſtles, *A few plain Words to be conſidered by thoſe of the Army, or others, that would have a Parliament choſen by the Voices of the People*, &c. *wherein is ſhewed unto them*

them according to the Scriptures of Truth, that a Parliament ſo choſen are not like to govern for God, or the Good of his People. Conſider theſe things (ſaith he) *which I declare unto you; which in waiting upon the Lord, he by his Spirit of Wiſdom and Underſtanding opened in me concerning the chuſing of Parliaments by the Voices of the People.* And p. 89. he ſays, *You are not like to ſee your Deſires fulfilled by a Parliament choſen by the Voices of the People;——Now if you believe theſe Scriptures,* John 15. 19. Matth. 7. 13. Rom. 9. 27. *Then may you ſee, that a Parliament that is choſen by moſt Voices, are not like to act for God and the Good of his People.* And p. 91. *And likewiſe the chuſing of Parliament Men according to the Cuſtom of* England, *which is called its Birthright, ſtands in reſpect of Perſon, and not in Equality, for the Rich, Covetous, Oppreſſing Men, who oppreſs the Poor, they have the only Power to chuſe Law-makers, and they will chuſe, to be ſure, ſuch as will uphold them in their Oppreſſion.* And p. 92, 93. *And we ſee the People have been in great Blindneſs, in contending for Parliaments ſo choſen.* P. 149. Again, *It is God's proper Right to give Laws unto Man:——Now in this Particular alſo Man have ſet himſelf in the Seat of God, and ſo have diſhonoured the one Lawgiver, by ſetting up many Lawgivers.* P. 150. *Now mark and conſider theſe things, ſeeing that the Righteous are fewer in number than the Unrighte-*

Unrighteous; and that the Lawmakers are chosen by the most Voices, and that of the Richest People outwardly, how are the Righteous like to be preserved in outward Freedom by the Laws that are so made? P. 159. *And I must deal plainly with you* (saith he) *in the Sight of God, who hath made* Me *a* Prophet *to* This *Nation.*

Well, *George*, I have recited it, and do averr it was fairly quoted out of your Prophet *Fox*'s Works, Reprinted by your Approbation, 1665. and it is not length of Time, or change of Governments, that can abate the Force of a Prophecy of a divinely inspired Prophet: No, *George*, if God Almighty did inspire this your Prophet, and reveal to him from Heaven, his Holy Habitation, That a Parliament chosen by most Voices could not, or were never like, to Act or Govern for God or his People, then 'tis of Force, and you ought to stand by it in the Face of all Unbelievers; but on the contrary, if you do now see that *Fox* was an Impostor, (as I conceive that to be your Case) and that he was never so moved of God, but instigated by a deluding Spirit: then no marvel you dare not recite it, but, as in *p.* 69. make this guilty Excuse, *viz. We are only defensive, and not under a necessity of reciting the Clergies whole Quotations*: But whether only defensive, we shall consider by and by. But, *George*, if this Excuse of yours was your Prudence, lest such as you present

preſent your Books to ſhould ſee your old Seditious Principles; and which is ſtill worſe, that you ſhould have the Face to Reprint and Defend them; then, *George*, I would willingly know where your Honeſty and Sincerity is you ſo often boaſt of. But enough of this, I ſhall proceed to another of your Juggles, as bad as this, in *p.* 29. viz. *As to what theſe Men* (i. e. the *Norfolk* Clergy) *quote againſt us*, p. 16. *to prove us Antimonarchial, they are very broken in their Quotations with their many ſenſleſs Daſhes, like the Snake in the Graſs*, Second Edition, p. 220. *But varying in the Citation of the ſame Paſſage, theſe Men* (*i. e.* the Clergy) *have the Words*, [*Are not all theſe Elders, that doat ſo much of an Earthly King?*] But the Snake has it, [*Are not all theſe Chriſtians, that will doat ſo much*, &c.] An excellent Critick: Here *George* is at his old Work, even ſplitting a Hair, if poſſible, and all to amuſe his Reader, and to put a Vail, if poſſible, over the *Quakers* moſt manifeſt Antimonarchial and Treaſonable Principles, eſpecially ſince of late in their Yearly Meeting, and other their late Prints, they have reaſſerted all theſe their Ancient Seditious Prinples, and tell us they are the ſame ſtill, and not changed, as in the Poſtſcript to their *Iſhmael* herewith Reprinted I ſhall ſhew; which, if ſo, they do indeed, as to themſelves, make void the Act of Indemnity, which otherwiſe would have blotted out theſe their old Sins:

But

But ſince they ſay their Principles are now no otherwiſe than they were in the beginning, I think it is highly reaſonable that they ſhould be examined thereabout: And this I think ought to be the Deſire of every true Engliſh Freeholder.

But come, *George*, as to the varying of theſe Men, one ſaid, *Are not all theſe Elders, &c.* the other, *Are not all theſe Chriſtians, &c.* What harm is in all this, eſpecially ſince the Words of your *Fox*, in his Book, ſtiled, *Several Papers given forth*, &c. *to the Preſbyterians*, 1659. are, *And are not all theſe* Elders, Chriſtians, *that will doat ſo much of an Earthly King, Traytors againſt Chriſt?* Now what if the Clergy took only the Word *Elders*, and the Author of the *Snake in the Graſs* took the Word *Chriſtians*, ſince one is enough to ſhew your Meaning; tho' *Fox* (as his manner uſually was) put in more than enough, what harm is in all this pray? But if you had looked in *p.* 80. of my *Pilgrim's Progreſs, &c.* there you would have found that I have put it even as *Fox* did, *viz. And are not all theſe Elders Chriſtians, that will doat ſo much of an Earthly King, Traytors againſt Chriſt?* Oh, *George*, if I would go thorough this Book of thine, I could ſhew abundance of theſe thy Shuffles, and Legerdemain, uſed on purpoſe to deceive thy Readers. But now to the Clergymen's Quotation, which I ſay is fairly taken, and carries the Force and Meaning of

your

your great Apoſtle *Fox*; neither do the *Norfolk* Clergy, nor the Author of the Book, excellently intituled, *The Snake in the Graſs*, vary one tittle in the Relation of *Fox*'s Doctrine; but if you think it do, I will now add *Chriſtian* to *Elder*, and then let the Reader ſee how it helps your Cauſe, and whether one of thoſe Words had not been enough to expreſs your Senſe; but a Man near drowning will lay hold of any Twig; and your Infallible Cauſe being Infallibly ſinking, you are forced to make uſe of ſuch Trifles, inſtead of reciting their Quotation, and then refuting it, as all fair Controvertiſts would do: And if not able ſo to do, then you ought to confeſs fairly, and acknowledge your Errors, and condemn your Apoſtle's Seditious Doctrine.

Now to the Quotation, *A brief Diſcovery of ſome of the Blaſphemous and Seditious Principles and Practices of the Quakers*, p. 16. *G. Fox* in his Book, *Several Papers given forth*, &c. *to Presbyterians*, &c. juſt before the Reſtoration, writ *Anno* 1659. and printed the beginning of 1660. he hath theſe Paſſages; *Friends, To all you that deſire an Earthly King in* England, &c. *whether Preſbyterians, or others:*—— *Did the Elders of old in the Days of Chriſt, or the Apoſtles, cry up any King but Chriſt, to have any King to rule over them but Chriſt? And doth not the Prieſts and Presbyterians cry for an Earthly King, and will have* Ceſar?——*And do they not*

not in this crucifie Jeſus?——*Are not all theſe* Elders Chriſtians, *that will doat ſo much of an Earthly King,* Traytors *againſt Chriſt?*—*Do you read that there were any Kings ſince the Days of the Apoſtles, but among the* Apoſtate Chriſtians——*for Chriſt is King alone*——*I ſay, that is the falſe Church that doth not live*——*upon the Head of the Kings:*——*They that be true Elders*——*never go about to ſet up an Earthly King over them to Rule*——Herod *the King was mad at the Child Jeſus*——*there is the Fruit of Earthly Kings*——*and hath not this been witneſſed in* England? &c. *Ignorant and fooliſh People, that would have a King; and what Work* Joſhua *made with the Kings; how he brought them out of the Cave,* a fit Place for them—*and all theſe Novices Chriſtians, that are crying up Earthly Kings*——*And we know that theſe Kings are the* Spiritual Egyptians, *got up ſince the Days of the Apoſtles.*

Come, ſmooth *George*, with all thy Puritanical Sincerity, why didſt thou not recite this whole Quotation? But it ſeems thou art not under a neceſſity to be plain-hearted: What! it ſeems this is too plain, and too manifeſt: What! to be abſolutely againſt all Kings, and Kingly Government, and thy Paint not able to cover it? But, *George*, thou alſo ſay'ſt, *p.* 69. *Let their Books and ours be* compared *to clear our Innocency from theſe Adverſaries Calumnies.* Ah, *George*, this is

ſtill

ſtill worſe; what! to add Hypocriſie to Treaſon! Thou knoweſt, *George*, in thy Conſcience, if *thou* haſt *any*, or if it be not quite ſeared, that at *Weſt-Dereham* Conference your Friends had an Opportunity, were preſſed to it, but could not be prevailed with; nay, tho' there then were near Twenty of your eminent Teachers, and about an Hundred of your Hearers, yet not one of them could be prevail'd with, either to compare your Books; nay, nor to own them, and vindicate the Doctrine contained in them; how then haſt thou now the Impudence to ſay, *Let their Books and ours be compared*, as above? Wherefore in your next be plain, whether you have not deviated in any one Point from what you were in the beginning, and whether you reſolve to juſtifie your Friends Ancient Books, as you ſay you can; ſee the Poſtſcript to your *Iſhmael* annexed.—I will only trouble my Reader in this Place with one Citation more, and it is about the Trinity, and in this *George* is as defective and ſhort, as in the other, and the reaſon is as plain; which is, to cover over their Blaſphemy againſt the Bleſſed Trinity; to manifeſt which, there are ſeveral Charges out of divers Books of the *Quakers*, in the Book intituled, *Some few of the Quakers many Horrid Blaſphemies, Hereſies, and their Bloody Treaſonable Principles Deſtructive to Government*, out of which I ſhall mention but one, to ſhew as well how ſhort *Whitehead*

Whitehead is in reciting it (upon his Excuse of being only defensive, and thereby not under a necessity to cite the whole) as above noted: See *Some few of the Quakers many Horrid Blasphemous Heresies*, &c. p. 1. out of G. Fox's *Great Mystery*, &c. p. 246. *The Scripture do not tell the People of a Trinity, nor Three Persons, but the Common-Prayer-Mass-Book speaks of Three Persons, brought in by the Father the Pope.* To this *George Whitehead* Replies, *Truth and Innocency vindicated*, &c. p. 50. saying, *Their first Objection, the Scripture do not tell People of a Trinity, nor Three Persons*, &c. and so dropt the other part of the Quotation out of *Fox*, viz. *But the Common-Prayer-Mass-Book speaks of Three Persons brought in by the Father the Pope.* These he left out, as now not proper to mention, since the Act of Toleration enforces the Acknowledgment of the Blessed Trinity, as the Condition of their Liberty.

But as a Salvo, *p. ibid. George Whitehead* urges another Book of *George Fox's*, stiled, *Some Principles of the Elect People of God called Quakers*, &c. Printed 1671. p. 43. *Of the Word* Trinitas *there is no mention made in Scripture, yet the Scripture speaks of Father, Son, and Holy Ghost, and all these are one.*

I have with some Difficulty procured this Book in order to trace and to find out *George Whitehead* in all his Subterfuges, and lurking

Places, and I find him as falſe, in citing *Fox* their Apoſtle, as in the above-noted: For of the 57 Words in *Fox*'s Paragraph, he (*G.W.*) has cited but 26 Words, which is not the one half, but the reaſon is, there is no more for his Turn, and his Buſineſs is only to ſerve a Turn, Jeſuit-like, as his Friend *Anne Docwra* well obſerves; now to the Quotation of *Fox*, which *Whitehead* has ſplit, *viz. Some Principles of the Elect*, &c. p. 43. *Of this Word* Trinitas *there is no mention made in Scripture, yet the Scripture ſpeaks of Father, Son, and Holy Ghoſt, and of Water, Blood, and Spirit, and* all theſe are one among us, *as in the Primitive time among the Apoſtles, who gave no ſuch outward Names to them as Trinity, as the World now doth*, &c.

Who then can believe this People, who thus ſplit Sentences, and mangle the Sence? For here is Six Perſons in the *Quakers* Godhead, Father, Son, Holy Ghoſt, Water, Blood, Spirit; all theſe are one among the *Quakers*; ſo that here is a twofold Trinity, *Trinitas & Trinitas*, in the Unity of their Eſſence, where no one is greater or leſſer than the other, nor yet one before or after the other; for the Water is Spirit, the Blood is Spirit, and both the Light within, Father, Son, and Holy Ghoſt, and all within, and every of theſe Lights is their Eternal God: And to this agrees *George Fox*, Jun. in his Works, *p. 66. viz. By one that witneſſeth* God, *Chriſt, the Light, the Word, the Spirit, the*

the Truth, the Kingdom of God, within me *and theſe are one.*

Reader, Here is in the *Quakers* Eſſence *Septem Perſonæ*; of which, no one was before the other, nor none greater or leſſer than another, and all within. Again, *p. ibid. Stumble not at the Light, for if thou doſt, thou ſtumbleſt at* God, *at* Chriſt, *at the* Door, *the* VVay, *the* Truth, *the* Life, *the* Rock, *the* Elect Stone, *and* all *theſe are* but one. Here again is one added; here is *Octo Perſonæ* in the Unity of their Eſſence, of which no one was before the other, nor none greater or leſſer than the other; for the Stone is Light, the Rock is Light, the Life is Light, the Truth is Light, the VVay is Light, the Door is Light, and God is Light, and all within them: Only meaſurably, as *p.* 72. And verily, Friends, if you keep not to the meaſure of the pure God in you; ſo that God dwells in them by parts or meaſure; ſee *p.* 55, 83. *ibid.* The next thing I am to prove is their Light within to be the Eternal God; this done, I think I have proved that they, like Thieves and Robbers, have climbed up another way, diſtinct from the Holy Apoſtles, Primitive Chriſtians, Saints, and Martyrs, and all Chriſtian Churches to this Day; in order to which, ſee *p.* 46, to 50. *ibid. I the Light will fall upon you, and grinde you to Powder. All——who will not own me the Light in you; and——I will make you to know, that I the Light am the true E-*

ternal God, which created all things, and that there is not another beſide me can ſave. I matter not by what Name you are called by; whether it be King, Protector, Prince, Duke, Lord, Judge, Juſtice, Parliament, Prieſt, Lawyer, Gathered Churches, Army, Gentry, Mean Men, or Beggars, —— I'll break all Sects and Opinions, and Gathered Churches, which are not in me, I'll break you in pieces; —— I the Light in you will conſume it all, I'll Burn Heaven and Earth; I'll burn within and without; —— I the Light will overturn Kingdoms, and Nations, and Rulers of all ſorts, and Armies, and gathered Churches, which will not own me the Light in them, to Guide and Lead them —— And I will be your Dread, and ye ſhall be the Dread of Nations —— And ye ſhall Reign over all the World —— I will give you Dominion over all your Enemies within and without, and I will make them all bow *before you; and even as I am,* (*i. e.* God) *ſo ſhall ye be alſo.*

Reader, from hence we may gather what Harangues they have in their Yearly Meeting, when their Doors are cloſe and ſecure, where they revive and re-aſſert their Ancient Teſtimonies; but their Trumpet gives ſuch an uncertain ſound, as none know but themſelves how to prepare to the Battel; you hear now that their Light within is God, the Eternal God by whom all things were made and created, and beſides their Light within, there is no God that can ſave; and yet

yet sometimes they Speak to their Light, and Teach their Light, even their Eternal God. For this see their Book, *The Vials of the Wrath of God*, &c. by *G. Fox*, Printed 1655, p. 6. *Therefore to the Light in your Consciences do I speak*, &c. Sometimes their Light is Honest; that is, they have an Honest God. For this, see their Book, *The Trumpet of the Lord Blown*, &c. by *James Parnel*, p. 2. *To the Light in all your Consciences I speak, which is Honest of God.* Sometimes their God is Blind, or Dim-sighted; for this, see *G. Fox*'s *News coming up out of the North*, &c. *The God of the World blind your Eye, which is the Light.*

Thus have the *Quakers*, like the *Gibeonites*, deceived many Thousands.

But hark, *George*, I have not yet done with your Guilty Excuse. In your *Innocency and Truth Vindicated*, &c. *p.* 69. viz. *We* (says *George*) *are only Defensive*, &c. How *George?* What only Defensive? That I do deny, and shall now make it appear, That from first to last you have been the Aggressors; altho' at present you are so close Attackt that you begin to call for a Cessation of Arms. But, *George*, we are now for Reparation, or else no Quarter. It is not your Excuse, That the Clergy in *Oliver*'s time were no Ministers of Christ, nor your Flattering the Episcopal Clergy, will now do, unless you condemn your Erroneous Books. See *J. Feild*'s Defence, *&c.* *If* Francis Bugg

accounts those Ministers of Christ, that turned, and kept the Bishops out of their Bishopricks; how can he have the Face (says Feild) *to own himself a Member of the Church of* England? In this *J. Field* thinks he hits the Mark, but with a Reverse; for, *John*, I do believe that in *Oliver*'s time there was a Christian Ministry of Learned Clergy-men: And one Reason among others which make me so believe, is, because they wrote many sound Orthodox Books against *Quakerism*; and the *Quakers*, as they began, so they kept on against them: And that you are still as great Enemies to the present Clergy, as you were against them, I shall shew anon. But I have not yet done with your Brother *Whitehead*; who with a mealy Modesty simpers it out, That you *Quakers* are now only Defensive; you are for an Amicable and Friendly Conversation, and no Lovers of Contention: Oh meek Saints! But hark, *George*, did not the *Quakers* first Challenge the *Norffolk* Clergy? I say, yea; and shall prove it from the Words of your Letter: viz. *If you think you have Matter to charge us* (Quakers) *withal, let us have your Charge under your own Hands, and appoint Time and Place convenient; and we or some others of us will meet you as publickly as you please, — Any of you all, — Of your Cloth, — And stand a Publick Tryal*, &c.

By which 'tis self-evident that the *Quakers* Challenged the Clergy, and if I mistake not, very boldly too; considering the many gross

groſs Errors, and horrid Blaſphemies you ſtand charged with, and convicted of, out of your moſt Authentick Writers. And for you, yea, I ſay, for ſuch a Tribe of Self-Condemned Schiſmaticks, to prick up your Ears, and to Challenge the moſt Learned Clergy the World have, and who are Miniſters of the moſt Reformed Religion, and of an Eſtabliſhed Church by Law, I think this was bold with a witneſs.

But come, *George*, let us go back to your Beginning, and take our Meaſures from thence; for you would not have us take you for Changlings: You know *Quakeriſm* is the ſame, and the Principles of it; even what it always was, and will be to the End of the Chapter. For one ſingle Inſtance of which, I could give many. See your Prophet *Burroughs*'s Epiſtle, prefixed to *George Fox*'s Great Myſtery, *&c.* viz.

Then being prepared of the Lord, and having received Power from on high, we went forth, as commanded of the Lord,—— And the dread of the Lord went before us and behind us; and firſt of all our Mouths were opened, and our Spirits filled with Indignation againſt the Prieſts and Teachers; and with them, and againſt them. Firſt we began to War; as being the Cauſers of the People to err; and the Blind Leaders, that carried the Blind into the Ditch: And againſt them as the Fountain of all Wickedneſs, abounding in the Nations, and as being the

Iſſue of Prophaneneſs, —— *Shewing unto all them, and to all their People, that they were not Lawful Miniſters of Chriſt, ſent of him, but were Deceivers and Antichriſts, and ſuch whom the Lord never ſent. And we ſpared not publickly, and at all Seaſons, to utter forth the Judgments of the Lord againſt them, and their Ways, and their Churches, and Worſhips.* —— *And this was our firſt Work which we entred upon, to Threſh down the Deceivers, and lay them open; that all People might come to ſee their Shame, and turn from them,* &c.

Thus then it plainly appears that the *Quakers* began this Conteſt, and have carried it on in the ſame domineering and inſulting manner, until of late: And nothing makes you pull in your Horns, but the Diſcovery of your Bloody, Treaſonable, Seditious and Blaſphemous Principles and Practices. And as a Third Inſtance that you are as Implacable Enemies to the preſent Eſtabliſht Church, Miniſtry, Scriptures and Ordinances, as you were in your dear Friend *Oliver Cromwell*'s Time, (as your Apoſtle *Fox* Saluted him) I ſhall cite ſome few of the Reaſons you give, why you deny the National Miniſtry, even in 1671, as more at large you may ſee in your Book wrote by *George Fox*, intituled, *Some Principles of the Elect People of God called* Quakers, Printed 1671, p. 5. *viz.*

Grounds

Grounds and Reaſons why we deny the Worlds Teachers.

'I. THEY (*i. e.* the Publick Miniſtry) 'are ſuch Teachers, as have told us 'the Letter was the Word, when the Letter 'ſays God was the Word; therefore we deny 'them, *John* 1. 1.

Query. Where do the Scriptures ſay, that God the Father, the Firſt Perſon in the Trinity, is the Word? No; Chriſt, the Second Perſon, is the Word; proved by that Scripture above quoted, and perverted by them. *Whitehead* in *Iſhmael*, p. 9.

'II. *They* are ſuch Teachers as tell Peo'ple of a Sacrament, for which there is not 'one Scripture; and ſo feed the People with 'their own Inventions; and therefore we 'deny them.

'III. *They* are ſuch Teachers as have 'told us the Letter was the Light, whenas 'the Letter ſaith, Chriſt is the Light; there'fore we deny them, *John* 1, *&c.*

Query. Where is the Man? What is his Name? What Book is it in? That the Publick Miniſters ever ſaid, that the Letter (as they contemptuouſly call the Holy Scriptures) was the Light mentioned *John* 1. or the Eſſential Word of God; only the Written Word of God, ſpoke forth by Men Divinely Inſpired; and as ſuch, are a Light, or give us Light; and are a Means to underſtand

ſtand the Mind and Will of God, through the Influences of his Holy Spirit aſſiſting therein? No; this I take to be a falſe Accuſation, like that of *Joſeph Wyeth*'s *Anguis Flagellatus*, p. 158. *i. e.* 'Upon Examination of *Chriſtopher Wade*'s Words, they 'ſeem to imply, as if he had affirmed of the 'Scriptures, that they were the Eternal and 'Indwelling Word of God, *&c.* This is a Lie told in Hypocriſie; for I have read the Page through, and there is no ſuch Saying, or any thing like it. And thus do they belie their Adverſaries, both by falſe Citations, and Charges. Wherefore as the *Proteſtants* ſays touching the *Jeſuits*, ſo may the *Proteſtants* conclude by the *Quakers*; both in reciting their Opponents, their reciting their Friends, and their Sham-Creeds and Proteſtations, in their late Books preſented to the Parliament, the Judges, Juſtices, *&c.* viz. *Diſtruſt them in all they ſay.* A *Specimen* of all which you have in this ſmall Treatiſe. But to go on.

'IV. *They* are ſuch Teachers as tell People, that *Matthew*, *Mark*, *Luke* and *John*, is 'the Goſpel; (therefore we deny them.)

'V. *They* are *Babylon*'s Merchants, that 'make a Trade of the Scriptures; --there-'we deny them.

'VI. *They* are ſuch Teachers, as take a 'Text out of the Saints Conditions; (*i. e.* 'out of the Scriptures,) therefore we deny 'them.

Theſe

These are some of the chief Reasons why the *Quakers* deny the Publick Ministers; and not only so, and there leave it; no; but in Magisterial, Insulting, Domineering manner, counsel and command the People, contrary to all the Laws made and established, to go no more to Church: The like of which I do believe never was done by a dissenting People (who enjoy their Liberty by Indulgence) since the World began; which after I have recited *Fox*'s *Motion from God*, as he audaciously pretends, I shall recite this Counsel against the Established Church; and next, his Authority from *The Word of God*, as he audaciously pretends, as in *p.* 15, 54. *viz.*

'Moved of the Lord, written from the 'Spirit of the Lord, for the Cleansing of the 'Land of all *False Teachers*, *Seducers*, and '*Deceivers*, and *Witches*, who beguile the 'People; and *Inchanters*, and *Diviners*, and '*Sorcerers*, and *Hirelings*, &c.

'All People that read these things, *never* 'come ye more at the *Steeple-House*, nor '*Pay* your *Priests* more *Tythes* till they have 'Answered them; for if ye do, ye uphold 'them in their Sins, and must partake of 'their Plagues, --*This is the Word of the* 'Lord God to you all, G. F.

Reader, their First and Great Commandment is, *Pay your Priest no more Tythes*; and their Second is like unto it, *Never go more to the Steeple-House*; and upon these

Two

Two Commandments hangs their Law and their Prophets; and by this you may know that his Diſciples love him, in that they keep his Commandments. And the Reaſons he gives to enforce Obedience to their Commandments are, becauſe the Prieſts tell them that the Holy Scriptures are the written Word of God; becauſe they tell us of a Sacrament; becauſe they tell People, that *Matthew*, *Mark*, *Luke* and *John* is the Goſpel; becauſe they take a Text out of the Scripture, and Expound it to the People: And for theſe and the like Reaſons, they call them Falſe Teachers, Seducers, Deceivers, Witches, Inchanters, Diviners, Sorcerers, and Hirelings: And for their Warrant, *This is the Word of the Lord God to you all.*

Thus do they ſit in the Judgment-Seat, even as in *O. Cromwell*'s Time; and for the ſame Cauſe, now, as then, they have Condemned not only the Church of *England*, but Proteſtant Diſſenters too.

But, *George*, as I have turned thee topſy-turvy, ſo am I now turning thy Inſide outward, ſhewing by thy *Iſhmael*, &c. thy Ancient Teſtimony and Principle; and thou ſayeſt thou art not changed. See thy *Iſhmael*, to which I have neither added, nor diminiſhed, only the backſide of the Title-Page, Running Title, Marginal Notes, and Obſervations from *Pag.* 11. thy Name being on the Title-Page, the middle, and at the end, Signed and alſo Sealed with your Common Seal, *i. e. Given forth from the Spirit of the Lord in us*, G. Whitehead, *&c.* But let me clear up one Paſſage in your *Truth and Innocency Vindicated*, &c. *p.* 31. 'As for this Quo-'tation in *Iſhmael*, &c. *p.* 10, 11. *G. Whitehead* 'hath poſitively diſowned the Words, and 'affirms

'affirms they are none of his, and that he writ 'not that Part of the Answer to *Townsend*, which 'was in the Year * 1654. and that he shall nei- 'ther stand by nor own these Words. viz. *And 'here thy Antiquity, and the Three Persons, which 'thou would devide out of one, like a Conjurer, 'are all denied, and thou shut up with them in 'perpetual Darkness, for the Lake and the Pit.*

* It was 1655.

Now, *George*, tho' thy Signing and Sealing this Book with thy Hand and Common Seal, as aforesaid, were sufficient to Entitle thee to this Hellish Blasphemy; as if thou hadst Signed and Sealed a Bond of an Hundred Pound, made by a Scribe, would oblige thee to Pay the Debt; tho' thou didst not write the Bond, yet, *George*, I have a further Demonstration to prove the Book thine; and never heard that until 1690, (an Act being made, which enjoined all that expected Toleration to own the B. Trinity) that you did disown any part of this Book. But, *George*, Disowning will not now do, you must Retract and Condemn it; and this to do, will be as bitter a Pill as it was to thee and thy Brethren to own K. *W.* III. *Rightful and Lawful King* of these Realms. For I have Mr. *Smith*'s Book, *The Quakers Disarmed*, &c. and your Book, *Truth Defending the Quakers*, &c. both Printed 1659. wherein he charges you with this *Ishmael*, and you both own and defend it. And first,

The Qua. *Disarm.* &c. Mr. *Smith. He that writ this Book* Ishmael, *opens a Door to Damnable Heresies, you writ this Book*, G. W. *therefore you open a Door to Damnable Heresies.*

G. W. *I deny it, I did not write all, there is something scribled on it.*

Mr. *Smith.* True; here are some things writ on the back-side, I'll charge you with nothing but

but what is printed: Were you the Author of all that is printed in this Book; your Name is printed at the beginning, middle, and end of it.

G. W. *About three Years ago, I and Four more writ it betwixt us.*

Mr. *Smith.* 'Pray tell me plainly whether you 'will own it or not; if you will not own it at 'all, then tell me what you will own, and what 'not; otherwise, when I have proved it a most 'wicked Book, you may disown it, and so all 'my Discourse fall to the Ground. 'Tis no plea-'sure to me to speak, or this People to hear vain 'Words. If you will not own it, speak; but 'you may as well disown to morrow all that 'you say to day, (telling us Words are but 'Wind) if you disown what you have Printed 'and affixt your Name so often unto.

G. W. *Well, I will own it, prove what you can.*

Now, *George*, lest thou should'st say this is an Adversary's Book, (tho' that in this Case would not help Dun out of the Mire,) I shall now come to thy own Book, *Truth defending the Quakers*, &c. * said in the Title-Page also, *to be written from the Spirit of Truth in* G. W. *&c.*

*Of Damning the B. Trinity to the Pit and Lake.

P. 1. Question recited out of the foregoing Book, to which this is in Answer.

Mr. Smith. *Do not you repent* G. W. *for your endeavouring vainly to Defend,* Aug. 29. 1659. *in so great a Congregation, these Positions printed in your Book of* Ishmael, *&c.*

G. W. *The Positions we defended are according to the Scriptures of Truth, and them we need not repent of: As first, in denying the Bible to be the written Word of God: Secondly, in asserting the Scriptures not to be the Word: Thirdly, that there is no such Word in the Scripture; as Three Per-*

Persons in the Trinity; but it is a Popish Doctrine, *mentioned in the Popish Mass, or Common-Prayer-Book: Fourthly, And thou that affirm Three distinct Persons in the Godhead, art a Dreamer; and he that Dreams, and tell Lies, he with his Imaginations and Dreams, is for the Lake.*

Truth Defending, &c. 'Where in the 33*d Que-*
'*stion*, in *The Quaker Disarm'd*, &c. thou hast
'falsly Charged *George Whitehead*'s *Book* * with
'proving several Blasphemies in it, which is a
'wicked Lie and Slander; for thou never yet
'proved any Blasphemy in it: For that thou
'counteſt Blasphemies, was *our* ‖ *Witnessing*
'*against such Doctrines* as thou couldst not prove
'by Scripture; as that of a Trinity of Three
'distinct Persons in the Godhead, and that of
'the Letter being the Word.

* Here he owns the Book, and defends the Doctrine.

‖ Mark, Our Witnessing.

Truth defending the Quakers *and their Principles*, &c. *P.* 24. *G. Whitehead* therein reciting the 45*th Question* of Mr. *Smith*'s, out of his Book *The* Quaker *disarmed*, p. 6. for I have them both before me, *G. W.* thus Recites, and then Answers; *viz. Do not you*, G. Whitehead, *blasphemously take to your self an Attribute of God, while you pretend ordinarily to know the Hearts of Men; and tell Mr.* Townsend *of* Norwich *in the second Page of your* Ishmael, *that the Light of God is departed from his Conscience*, &c. I think 'tis the fairest Citation that ever I met with, *viz.* of *G. W.*'s, now comes his Answer: *I (says* G. W.*) take no Attribute of God to my self, but what God hath given me*, &c. — *And as for* Townsend, *I never said that the Light was departed from his Conscience, as thou hast belied me; But that from the Light of God in his Conscience he is departed* *, &c.

* And so are the Words in p. 2. of *Ishmael*, as you may see: A plain confession, and owning the Book, &c.

Truth Defending, &c. *P.* 25. *In thy* 46*th* Que-
stion *thou hast* (says *G. Whitehead*) *charged me*

with

with Printing Railing Language, with calling Priest Townsend *Witch, Lyar, Blind Guide, in* p. 3. *of* Our Book *, &c. —But there is not the *Word* Witch, *but that thou would bewitch People with thy Lies*, &c.

* A plain confession, and owning the Book, &c.

Reader, I cannot inlarge, I now refer you to the Book which *Geo. Whitehead* owned, when he and his Partners Wrote it, when they Printed it, when they Disputed with Mr. *Smith*, *Aug.* 29. 1659. when *G. W.* Printed his *Truth Defending*, &c. which is at four or five sundry times, and till 1690. which was 45 Years, never disowned it: Yet now he finds *Quakerism* sinking, would insinuate *he did not Write it, doth not Own the Words*; is sorry his Name is to it; and the like Dissimulation. No, *George*, you must either Condemn it, as rank Blasphemy, or Defend it; since your Hand Wrote it, Signed and Sealed it, as your Act and Deed.

Now therefore, *George*, my Advice is, That you go forthwith to your Second-Day-Meeting, and together with them, Condemn by Publick Censure under your Hands, this your Blasphemous Book *Ishmael*, and all other Books of yours, and of your Friends, of the same Nature and Tendency: For as St. *Peter* once said to *Simon Magus*, I fear it may be said to your Self, (and Partners.) Read *Acts* 8. 21, 22, 23. *Thy Heart is not right in the sight of God; repent therefore of this thy Wickedness, and pray God, if perhaps the Thoughts of thy Heart (and the Words of thy Mouth) may be forgiven thee; for I perceive thou art in the Gall of Bitterness, and in the Bond of Iniquity.*

FINIS.

ISHMAEL,
AND HIS
MOTHER
Cast out into the
WILDERNESS
Amongst the wild Beasts of the same Nature.

OR,

A Reply to a Book entituled, The Scriptures proved to be the word of God, put forth by one of Ishmaels Children, who calls himself a Minister of the Gospel, and a Pastor of S. Austins and Savours Parish in Norwich; but is clearly made manifest by the light of God in his Servants, to be a scoffer, and an enemy to the Gospel, which the Saints of God are Ministers of, and sufferers for, by such as he is, who Ishmael-like, hath laid his folly open, and is discovered to the faithful, who are of Abraham, and of the seed of Promise.

ALSO,

A cleer distinction between the Ministers of Christ, who are of the seed of *Abraham*, and the Priests of this generation, who are of Ishmaels root; who with the Truth are plainly made manifest, by the light of Christ in us, who for the testimony of God do suffer by the sons of Hagar, and this Generation of the Priests in Norwich: Given forth for no other end, but that the truth may be cleared from such as scoff and deny it.

Given forth from the Spirit of the Lord in us that do suffer in the Goal of Norwich for the truths sake, which is persecuted and slandered by the Priests and Rulers of this City: Whose names in the flesh is, Christopher Atkinson, George Whitehead, James Lancaster, Thomas Simonds.

London, Printed for *Giles Calvert*, at the Black Spread-Eagle, at the West end of *Pauls*, 1655.

OBſerve, *Reader*, That tho' the *Quakers* late Books ſeem to be more Orthodox than their Ancient Books, ſaid to be given forth (tho' moſt Blaſphemouſly) from the Spirit of the Lord, yet they are ſtill the ſame in Principle, tho' they otherwiſe word the Matter; for Proof of this, ſee their Book, *Primitive Chriſtianity Revived*, &c. by *Joſ. Wyeth*, Printed 1698, *viz. Our Principles* (ſays he) *are now no other than what they were when we were firſt a People*, &c. Next, ſee G. *Whitehead's Counterfeit Convert*, &c. p. 72. *I may* (ſays he) *ſee Cauſe otherwiſe to word the Matter, and yet our Intentions be the ſame*, &c. So that it is morally impoſſible to underſtand the *Quakers* by their Words, whilſt they ſay and write one thing, and mean another, *ARIUS* like.

Therefore David *ran and ſtood upon the* Philiſtine, *and took his Sword, and drew it out of the Sheath thereof, and ſlew him, and cut off his Head therewith: And when the* Philiſtines *ſaw their Champion was dead, they fled: And the Men of* Iſrael *and of* Judah *aroſe and ſhouted, and purſued the* Philiſtines, &c. 1 Sam. 17. 51, 52.

A bundle of papers, being brought unto *our* hands by one of the chief Prieſts of Norwich, which he hath rak't up in his Imaginations, againſt the harmleſs people called Quakers, and being full of lyes and deceit, we are moved of the Lord for the truthes ſake, to cleare the truth from his lyes and deceit, and falſe accuſations, and to lay him and his two propoſitions (as he calls them) open unto the ſimple minded; who have been bewitched and deceived by ſuch deceivers and blind guides as he is; and put forth by one Sampſon Townſend, who calls himſelf a Miniſter of the Goſpel, and a Paſtor of Saint Auſtins and Savours Pariſh in Norwich. P. 1. 4to.

Prieſt.

THE Title of thy confuſed papers is, † The Scripture proved to be the word of God, as alſo the only foundation of faith, and rule of our obedience, or a clear conviction of the errors of the quakers, who blaſphemouſly affirm that the Scriptures are not the word of God, nor the foundation of Faith, nor yet the only rule of our obedience; to which lyes and falſhoods we are moved to anſwer.

† The Title of Mr. *Townſend's* Book.

Anſwer.

The Quakers Anſwer. THE Scriptures proved to be the word of God is falſe, and one of the blind, deceitful imaginations, which thou and thy generation hath deceived people with, telling them, that that is the word which ſaith that God is the word, who made himſelf manifeſt in the days of old, before the Letter was, which word was Moſes rule, who wrote forth Scripture, and not the Letter but the word, which word by which Moſes was guided to ſpeak forth Scripture, and this is P. 2. 4to. that word the Prophets prophefied of which dwelt amongſt us, which was before the world was, and ſeen before the Letter was written; now with the ſame life and power by which the Scripture was ſpoken, do we challenge thee to prove ſuch a Scripture as ſaith that it is the word of God, and thou that would make people believe that the Letter is the foundation, would make void the foundation, upon which the Prophets and Apoſtles were builded, which ſpoke forth the Letter, and thou that would build upon the Letter, hateth the Light and the Foundation, which is Chriſt, from which the Letter was ſpoken, and thy foundation, and thy rule and obedience is tryed with it, and by it thou art judged, now that which is convicted by thy airy ſpirit is like unto thy ſelf, and is to be ſcorched up as the bryars, but the children of light who are of God and in the truth, cannot be convicted by ſuch as thou art, who from

from the light of God in thy Conſcience is departed, and with it art to be condemned, ſo with the word and the life by which the Letter was declared thou art ſeen and comprehended to be an enemy unto that from which the Scripture was declared, and here again I challenge thee to be a perverter of it, notwithſtanding all thy profeſſion from it, and whereas thou haſt directed this confuſed paper unto us, of whom thou haſt deſcribed the names, as followeth, to *Chriſtopher Atkinſon*, *James Lancaſter*, *George Whitehead*, and *Thomas Symonds*, now in *Norwich* Goale for their Errors and Miſcarriages.

Prieſt. *Thou ſayeſt if ever the truth of God were turned into a lye, it is by us (thou ſayeſt) that deny the Scriptures to be the truth of God, and pretend immediate Revelations to be our rule for our actions, and canſt not produce any proof, but the words of a dead Man like thy ſelf, which thou calls Mr. Burroughs*; to which we anſwer.

Anſw. By thee Prieſt *Townſend*, is the truth of God turn'd into a lye, and thou art taken with one in thy mouth, who ſaith that we before mentioned are in the Goal of *Norwich* for errors and miſcarriages, here thou ſlanderer we challenge thee to prove what errors or miſcarriages can be laid to our charge, what is thy lyes and ſlanders, that which you would make the people believe? and are we counted deceivers for declaring

the Truth, and teſtifying againſt thee and thy generations, as it is counted an error in us to unvail thy deceits, and lay thee open to all men: here in the preſence of the Lord do we declare againſt thee, for errors and miſcarriages do we deny, and this thy confuſed ſtuff wherein firſt thou ſayeſt that we deny the Scripture to be the truth of God, which is a lye, as thy own words makes it manifeſt, who in the ſame page of thy ſhameleſs diſcourſe, which now is laid open to the underſtanding of the Simple.

Prieſt. *And again thou ſayeſt that we acknowledge the Scripture to be the truth, and yet deny them to be the word of God, here let all that ſees thy confuſed paper judge thee, who art in Babel, where the confuſion is, and a miniſter of it.*

Anſw. The Scripture we own as it was ſpoken forth by them that lived in the word, and receive it as a Declaration of God, and of what he ſpoke unto them of former ages, *P.* 3. 4to. Luke i. i. but thy words and imaginations we do deny, who would call that the word which ſaith God is the word, and that the light which is not the light, but ſaith Chriſt is the light, which is thy condemnation, that hates it in particular, and the worlds condemnation that hates it in general, as is made manifeſt, who hates revelations, and us who witneſs it, shutting thy ſelf forth from the Scriptures, and from them that gave them forth, whereas Chriſt ſaith, no man knows

the

the Father, but the Son, and to whom the Son will reveal him, as thou may read, Mat. ii. 27. here thou haſt plainly shewn thy ſelf to be both without the knowledge of the Father and the Son, who art in thy mediate natural knowledge, which from the light which comes from Chriſt is erred, and with it to be condemned; thou dreamer, what haſt thou to do to profeſs thy ſelf a Miniſter of the Goſpel, who art but yet in thy mediate natural conceivings, when the natural man knows not the things of God, for they are Spiritually diſcerned; ſo we from God is unto thee thou deceiver, who would make people believe that that which is natural and carnal is the foundation of Faith and obedience, and ſo would bewitch thy people with thy lyes, to draw them from the anointing within to obſcure ſomething without them, as they did, that would have drawn away the Galations from the Spirit, as thou mayeſt read, Gal. 3.

Prieſt. *And whereas thou ſayeſt in the third Page that thou wilt reaſon with us, and tells us, that we did acknowledge the Scripture to be truth, which in the Page before thou did deny; and thus is making thy folly manifeſt, who ſaith that it is our judgment, that we are perfect and free from Sin, which thou never heard us affirm, but theſe thy lyes will clearly be made manifeſt by the Scriptures which thou calls thy foundation of faith, and only rule of obedience, by which thou ſhalt be*

judged, for Christ saith unto them whom he taught, be ye perfect, as your Heavenly Father is perfect, Mat. 5. 28.

Answ. But thou and thy generation hates this, and says that there is no perfection to be attained here; Oh thou blind guide! did Christ ever command any thing that might not be accomplished? or did he speak of being perfect, not till after death, here thou dost deny the very end for which Christ came, who came to take away Sin, and in him is no Sin, Mat. i. 21. i John 3. 3, 4, 5, 6. and i John 5. 18. here thou hast plainly made it manifest, that thou art without Christ and his knowledge, and in Antichrist, now what the Scriptures speaks, in our measure do we witness concerning these things, and thee we do deny, and all thy generation, thou enemy of God, who doth pervert the Scriptures, and wrest them to thy destruction, and here with the light that never changed art thou to be condemned from God, and all the Children of God.

Priest. *Another of thy lyes is made evident, thou slanderer, who art not ashamed impudently to affirm, that we deny the power of the Magistrates in the matters of God, and that we speak not evil only of Governors, but of Government, and condemn the Ministers of the Church of England, and despise them as*
P. 4. 4to. *false teachers, and say they know nothing of the true light, and say we condemn them for preaching for hire, and say we deny Ministers*

niſters ſhould take any wages for their works.

Anſw. The powers that are of God ordained, we own in our ſouls, and for Conſcience ſake are ſubject to them, and ſuch as rule well in the things of God without reſpect of perſons, which reſpects of perſons is contrary to Scripture, ſuch we ſay are worthy of double honour, and ſuch our Souls are ſubject to, for ſuch executed the Law upon tranſgreſſors, and encourage them that do well, and their honour lyes not in a hat, or bending of the knee, which is nothing but filthineſs, which thou and thy generation upholds, but the honour and ſubjection to him that ruleth well is in our ſouls, as it is written, Rom. 13. 1. and here thy lyes and thy ſlanders we do deny and charge it upon thee from the Lord, to prove where ever we were not ſubject unto the power of Magiſtrates as it was of God, or where ever we ſpoke evil of Governors or of Government: thus art thou found with lyes in thy right hand, thou enemy of God, and where thou ſayeſt we condemn the Miniſters of the Church of England, the Miniſters of Chriſt we own, but ſuch as thou art we deny, who ſeek for your gain from your quarter, and ſuch as call Steeple-houſe Church, and letter word, and foundation, and light, and rule, when Chriſt ſaith he is the way, and he is the light, and he is the foundation, and he is the word, which was before the Letter was, 1 John 1. 9. and John 3.

and

and Rev. 19. 1 Cor. 3. 12. and here again we do deny all such as say that sprinkling of Infants is the Baptism and the seal of the Covenant, as thou *Sampson Townsend* did affirm, and take 12 pence for sprinkling of a poor prisoners child here in this prison of *Norwich*, the sixteenth day of the eleventh Month, and Scripture saith that the Baptisme is with one Spirit into one body, and the Baptisme is but one, and the Church but one, which is in God, as thou may read, *Ephes.* 4, 5, 6. and 1 Thes. 1. and here thou and thy Church, and thy Baptisme is shut out of Scripture, and with it judged, and with the light condemned to be upheld by such sottish blind guides as thou art.

Prieſt. *And again thou sayest that the Ministers of England speaks nothing but what is according to the Law and the Testimony of God in his word, which is the rule to try all teachers by, and thou sayest that this our Judgment is contrary to Tit.* 2. 15.

Answ. Whosoever read that Scripture will condemn thy blindness in these things, who hast pretended thy self a teacher of others, and yet shut up in perpetual darkness; thou blind sot, where is it said in all the Scriptures that the Letter is the rule to try all teachers by, or where doth it ever say that the Saints did ever try the Spirits by the Letter, or how canst thou prove that ever it was called by the Saints the only rule of obedience; or a written

Mark, *Reader*, this their Ancient Testimony, and they are the same still.

written word of God, with theſe thy lyes thou and thy generation hath deceived the blind and ſimple, taking their money for that which is no bread, making them believe lyes inſtead of truth. Oh, ye enemies of God, how long will ye deſpiſe the truth, if Scripture had not been theſe your filthy lyes would have gone forth as truth to thoſe that are in darkneſs, but praiſed be the Lord who hath diſcovered your filthineſs, and laid you open with his light, from which the Scripture was ſpoken, by which light we read you in the Scriptures to be among the falſe Prophets in their ſteps, and in the wayes of the Phariſes, and now finding you in the latter times your condemnation is juſtly related in the Scriptures, who go in the way of *Cain*, and run greedily after the error of *Balaam*, as thou may read *Iude* 4. 10, 11. and 2 *Tim.* 3. 2, 3, 4, 5, 6. *P.* 5. 40.

Prieſt. *And again thou ſayeſt that Chriſt and his Apoſtles gave ſtrong reaſons for their maintenance, and to prove it; thou brings thoſe Scriptures, Mat.* 10. 10. *Luke* 10. 7.

Anſw. Let all that read theſe Scriptures judge thee by me to be a lyar, who formerly haſt teſtified, that the Scripture was the word of God, and thy rule and foundation, and now calls it reaſon, which from reaſon was never ſpoken, but holy men of God ſpoke them forth, as they were moved by the holy Ghoſt, now the Apoſtle which was as Miniſter of Chriſt never took wages of the

of the world, neither did he compel them. though to them he preached the Gospel, and though he robbed other Churches, yet he robbed not the world, neither took he wages of the world, nor hired with them for a certain time, as thou and thy generation do, and this was his boasting to cut off offences, 2 *Cor.* 13. 9, 10, 12. but with the light of God in the offences we find you, who take wages of the world contrary to the Apostles, whose practises judges you to be without their life, whose entrance unto the *Thessalonians*, he plainly doth declare, that it was neither for pleasing men, neither of deceit, nor guile, nor a cloak of covetousness, neither was their Gospel burthensom, as thou may read 1 Thess. 2, 3, 4, 5, 6. contrary to which thou and thy generation art found in the steps of them, the Prophets, Christ, and his Apostles cryed against, as thou may read, *Isa.* 56. and *Ier.* 5. and *Mic.* 3. and *Mat.* 23. and 2 *Pet.* 2. and *Iude* 11. And this is the Gospel the Apostles preached, which is witnessed by the same Spirit which to thee is hid, and all thy generations, who out of their steps are found walking in the steps of the false.

Mark the Perversion Offences for occasion, these are the Infallible Reformers.

Priest. *Again thou sayest the Apostle intimates that God is mocked, when his Ministers are not maintained, and thou sayest that God will not be robbed.*

Answ. Here is another of thy lyes, who perverts the Apostles words, and art found adding thy lyes to Scripture, when there is not

not such a word in all the Apostles words as intimate, but thou and thy generation are seen to be both thieves and robbers, who enters not in at the door, but climbs up another way, in your inventions, consequences, and imaginations, which are here plainly seen and discovered to them that enter in at the door, and for dishoneſt gain you destroy Souls, *Ezek.* 22. 25, 26, 27. and as a Troop of Robbers wait for a man, so do the company of Priests murther by consent, *Hosea* 6. 9. and are found Robbers of God, as the false Prophets were, who in the time of the Law took tythes, and did not bring them to the store-house, as thy generation now do, as thou may read, *Mal.* 3. 8, 9, 10. P. 6. 410

Priest. *And thou says thy design according to promise, is, to prove the Scriptures to be the word of God, the only ground of faith, and rule for our obedience, which thou sayest thou presented us with, and bids us read it, examine it, if it be not truth, witness against it by truth, if it be so, as undoubtedly you will find it truth, as thou sayest, and so bids us submit to it, be ruled by it, and undoubtedly our bodies shall be freed from our deserved Imprisonment.*

Answ. We have read it, and examined it, and thee both, and have found thee to be a lyar, and a denyer of the Word, and of the rule, and of the foundation, which is Christ, and with that which thou calls a rule, and word, and foundation, art thou judged, and with

with the light thou art ſeen to be a wreſter of the Scriptures, and thy Rotten foundation being already to fail thee, for it is among the blind Watchmen and greedy dumb Doggs, and hirelings, and among the thieves and robbers, and among the Doggs and ſwine and filthy dreamers which the Scriptures ſpeaks of, and as for our deſerved impriſonment, here thou lyar do we challenge thee and them that impriſoned us, to prove the breach of any law by us, for they that did impriſon us as many can witneſs, could not charge us with the breach of any Law; but by their wills to maintain ſuch dumb ſhepherds as thou art; for, for the truths ſake, which witneſſes againſt thee and all thy generation do we ſuffer, for which thou and thy generation did never ſuffer impriſonment, nor perſecution of the world, for ye are the world, and the world ſpeaks well of you, and hears you, as it did of your Fathers the falſe Prophets, 1 *John* 4, 5, and *Luke* 6. 26. drunkards ſwearers lyars and thieves ſpeaks well of you and fights for you, and loves you, and pleads for you, and there is your fruits and freedom; from our impriſonment will we never ſpeak for in yielding to thy lyes, and falſe accuſations, as is plainly here laid open.

The Holy Scriptures they ſay are a rotten foundation; this is their Ancient Teſtimony from which they have not varied.

Prieſt. *And thou ſayeſt from thy ſtudy, January 29.*

Anſw. Here thy filthy rotten ſtuff which thou haſt been ſuch a long time of gathering together

together in thy ſtudy, its tryed and ſeen to be fewel for the fire, and thou art ſeen to ſtudy divinations of thy own brain, and to be an inventer of lyes, contrary to Scripture, and where did ever any of the Saints go into a ſtudy, and rake up ſuch filthy ſtuff, and invent ſuch lyes as thou art diſapproved in, and with that which thou calls thy word, thy foundation, and only rule of obedience. Here let the life of all the holy men of God judge thee to be both ſhut out of their life, and out of the Scriptures.

Having returned anſwer to the former part of thy rotten ſtuff, *Sampſon Townſend* P. 7. 4to. wherein thy lies and deceit is uncovered to all them that have eyes to ſee, may ſee thy nakedneſs and thy ſhame laid open: now for the ſimple ones ſake, which thou by thy lyes and divinations makes a prey upon, and through thy covetouſneſs makes Merchandiſe of, who phariſee-like would neither enter into the Kingdom thy ſelf, nor ſuffer others to enter in; now for their ſakes are we moved to unvail thee and thy deceit, that they that ſee not might ſee thee in thy lyes and wreſting the Scripture, as thou haſt alſo made it appear in the latter part of thy book; wherein thou ſayeſt,

Prieſt. *That thou haſt undertaken againſt the Quakers theſe two Propoſitions,* 1. *that the Scriptures contained in the Old or New-Teſtament (commonly called the Bible) is the revealed will and word of God,* 2. *That the Scripture,*

Scripture, which is the word of God, is the only foundation of our Faith, and only rule for our obedience, which thou sayest thou wilt prove, 1. by Scripture, 2. by Reason, and thou sayest that he that will not hear the voice of the Scriptures is an Infidel, and he that will not hear the voice of reason is a beast.

Anſ. We who in ſcorn by thee and thy generations are called Quakers, do own Scriptures, but thee we utterly deny for an evill Beaſt, whoſe mouth muſt be ſtopped, *Tit.* 1. 10, 11, 12. who in thy filthy reaſon art going about to maintain thoſe things which thou canſt not prove by any plain Scripture, but to it art found adding in thy reaſon, and thy invention, and therefore the plagues that are in it written is thy portion, and the like, which is the portion of all lyars as thou art, *Rev.* 21. 8. *Rev.* 22. 18, 19.

Prieſt. *Again thou ſayeſt that the Scriptures ought to convince us as Chriſtians, reaſon as rational men.*

Anſw. They that are Chriſtians do ſee and comprehend thee, and thy reaſon, thy faith, thy obedience, thy rule, thy foundation, to be without the foundation and the word, which was before thy inventions was, and before *Tuball Cain* the inventer thy father was, in whoſe condition thou art, and the word and foundation, and the way, was before the Beaſt and falſe Prophet was, which thou art, *Iſa.* 9. 15, 16. and this rule and foundation and word, did *Moſes*, *David*, and

P. 8. 4*to.*

and the reſt of the holy men of God witneſs, who ſpoke forth Scripture, which thou calls the word, rule, and foundation, 1 *Cor.* 3. 11. *Pſal.* 18. 2. 31. 3. Here thou would make *Moſes*, *David*, and the reſt of the holy men of God who ſpoke forth Scripture, blind, like thy ſelfe, both without the word, rule, and foundation.

Prieſt. *Now to prove the Scripture the word of God, thou brings* Exod. 20. 1. Levit. 10. 13. *and many other Scriptures thou brings to the ſame effect, how God ſpoke theſe words.*

Anſw. Thou blind ſot, we challenge thee in the preſence of the living God, to prove in any of theſe * Scriptures, that the Scriptures are the written word of God, or elſe ſtop thy mouth thou evil beaſt, and ſlow belly, doſt thou make no difference between the word and theſe words? and here again wee charge thee to be a lyar, and an adder to Scripture.

* They deny the Scriptures to be the written Word of God. This is their Ancient Teſtimony, from which they are not changed; they tell you ſo.

Prieſt. *And thou brings theſe Scriptures* Iſa. 24. 3. *and* Pſal. 125. *and other Scriptures to the ſame purpoſe, how the Lord ſaith, and thus ſaith the Lord, and* Jer. 1. 1, 2. 4. 9. *the words of Jeremiah to whom the word of the Lord came.*

Anſw. And the word of the Lord that came to *Joel*, *Amos*, and others, thou dreamer, doth ever *Iſaiah*, *Jeremiah*, or *David*, or *Joel*, or *Amos*, or any of the holy men of God, ſay that the Scripture is the written word, whenas God who is the word, *John* 1. ſpoke theſe words unto them, whoſe voice

thou never heard, who ſpoke unto them before the Letter was written, which is a declaration of what the word ſpoke unto them, or was that paper and Ink, or could it be contained in paper and Inke, which came to the Prophets, whenas *Jeremiah* ſaith the word is fire in his heart, and a burning ſhut up in his bones, and a hammer that breaks the rocks, *Jer.* 20. 9. *Jer.* 23. 29, 30. and behold I am againſt the Prophets ſaith the Lord, that ſteal my word every one from his neighbors, and behold I am againſt the Prophets ſaith the Lord, that uſe their tongues, and ſay he ſaith, and behold I am againſt them ſaith the Lord, that profeſs falſe dreams and tell them as thou doſt, and cauſe
P. 9. 410. my People to erre by their lyes, and by their lightneſs, yet I ſent them not, nor commanded them, therefore they ſhall not profit the people at all ſaith the Lord, and there thou art among the falſe Prophets and dreamers, which *Jeremiah* who witneſſed the word, cryed wo againſt ſuch Paſtors as thou art, *Jer.* 23. 1.

Prieſt. *Thou ſayeſt thou ſhalt not need to mention the ſayings and doing of our Saviour Chriſt, which are frequently recorded in the New Teſtament, and hence it is called the word of Chriſt, and thou brings the Scripture,* Coloſſ. 3. 16. *let the word of Chriſt dwel in you.*

Anſw. Here again we challenge thee to be a lyar, and an adder to the Scripture: doſt thou

thou make no difference between death and life, for Christ saith, my words gives life, and it was by his word that the dead was raised, *John* 11. now that which *Matthew*, *Mark*, *Luke*, and *John* wrote of Christ, could not give life, for that is called a Declaration of those things which was freely delivered among them, *Luke* 1. 1. and that thou calls the word which is death and killeth, as thou may read, 2 *Cor.* 3. and *Paul* was a Minister of the New-Testament, and not of the Letter, which thou calls the New-Testament: *ver.* 6. and this word which dwelt in the Saints, they did neither call the Bible nor the Letter, as thou dost, here thou hast manifested thy self to be a blinde guide, both ignorant of the Word and the Letter.

Priest. *Thou sayest that it is all one to say the Scripture saith, and God saith.*

Answ. Thou blasphemous beast, dost thou make no difference between the Scripture and God, or is the Scripture God, * when the Scripture saith God who is the word, was in the beginning, and by him was all things made, and this was before the Scripture was written, *John* 1. 1. which thou would make thy God of, and here let all that reads this see thy blasphemie.

* God who is the Word; so they do not distinguish the Father from the Son; *i.e.* the Second Person of the Trinity.

Priest. *Again thou sayest the word Scripture is put for God speaking in the Scripture, and thou brings Joshua* 1. 5.

Answ. Let all that reads that Scripture Judge and condemn thee to be a Lyar, for it speaks not such a word, as God speaking in the Scripture.

Prieſt. *Again the ſame page thou ſayeſt, that all the reſt that is written in the volume is but a comment or expoſition of thoſe ten precepts.*

Anſw. Thou diviner, where doſt thou prove ſuch a Scripture as comment? was that which the Prophets, Chriſt, and his Apoſtles ſpoke out a comment or expoſition? here again we charge thee Prieſt *Townſend*, to be an inventer and a deviſer of lyes, which thou haſt no Scripture for. P. 9. 4to.

Prieſt. *Again thou ſayeſt that thus it appears that the Scriptures are the word of God, becauſe God writ them, and cauſed them to be written.*

Anſw. That which is written is the Letter, which is death and killeth, 2 *Cor.* 3. 16. but the word is living, *Heb.* 4. 12. there again with the Scripture thou art diſaproved to be a lyar.

Prieſt. *Again in another page thou ſayeſt, that the Scriptures are called the counſel of God, the will of the Lord, the myſtery of Gods will, and thou bring theſe Scriptures*, Rom. 3. 2. 1 Pet. 4. 11. Acts 20. 27. Pſal. 33. 11. *and* Pro. 19. 21. Epheſ. 5. 17. *and to conclude this, thou ſayeſt that God himſelf calls the Scriptures his word, and to maintain that thou brings* Zach. 1. 6.

* Here Mr. *Townſend* is together with the Holy Scripture, judged and condemned: behold their Ancient Teſtimony!

Anſw. Let all that reads theſe * Scriptures, ſee thee to be a perverter of Scripture, and adds thy inventions to them, for they that ſpoke forth theſe Scriptures, knew the Counſell of God, and the myſtery, and the Goſpell,

ſpell, which to thee is hid, whom the God of this world hath blinded thy eyes, and out of the myſtery and Goſpel, and rule, and foundation, thou art with that which thou calls the only rule, and word, and foundation, art thou judged, and with light ſeen and condemned, to be an inventer of lies and a deceiver of the blind, but no further canſt thou proceed, for thy folly ſhall be made manifeſt to all men.

Prieſt. *In a ſecond reaſon of thine; thou ſayeſt, the antiquity of the Scriptures do clearly prove them to be of God, for man could never write of things done before he had a being, but the works of the five firſt dayes Creation, are mentioned in Scripture, but man was not made till the ſixt day, therefore they muſt needs be the word of God.*

Anſw. Here thou blind Beaſt, who art ignorant of God, who makes antiquity as thou calls it, the perfect knowledge of God, and ſayes that man could not declare of things before ever he had a being, and ſo would make people believe that the Scripture reveal God; thou blind Beaſt, whether was man, or the Scriptures firſt? and whether did God make himſelf manifeſt unto? and thou that ſayeſt that the Scripture reveal God, thou art a lyar, for God revealed himſelf to *Moſes*, before the Scripture was written, and *Moſes* was the firſt pen-man of the Scripture, was 14 Generations after the fall, and yet he wrote of things, before the

fall was, and thy father *Cain* was before Moſes was, and yet he knew no Scripture, and thou that would make the Letter the light and way of knowing God, are not ſo much as a Miniſter of the Letter, and here thou art made manifeſt to be in the fall, in the death, which paſt over all men before *Moſes* was, and are not come to ſee the firſt Days VVork, to ſee light divided from darkneſs, and here let all the Prophets and holy men of God judge thee with the Light, from which thou art erred, for they wrote of Chriſt, and ſaw his day many Generations before he came in the fleſh, and here thy antiquity, and thy reaſons, and the three perſons thou dreams of, which thou would devide out of one, like a Conjurer are all denied, and thou ſhut up with them in perpetual darkneſs for the lake and the pit, for thou haſt no Scripture that mentions ſuch things.*

* This is their Ancient Teſtimony, to damn the Bleſſed Trinity to the Pit of Hell.

P. 11. 40 Prieſt. *And where thou art telling that the Scripture converts the Soul, and works Grace, and the opening thereof make hearts to tremble, and ſays that Scripture diſcovers mens thoughts, and makes Laws for them.*

Anſw. Here thou haſt made thy ſelf manifeſt, where did ever any of the holy men of God ſay that the Scriptures converts the Soul, or make Laws for mens thoughts? and what is that which opens the Scripture? or where is it, if the bare Letter convert the Soul? here thou Prieſt of *Baal*, for that is thy name, thy lyes are made manifeſt and deceits laid open

to

to the children of the Light, and art ſeen with the light from which the Scripture was ſpoken.

Prieſt. *Again thou ſayeſt the Scripture ſpeaks to all men alike, but thus do not the word of man, therefore thou ſayeſt they are the word of God.*

Anſ. But thou thy ſelf and thy generation are perverters of the Scripture, and are reſpectors of perſons, for you are called of men Maſter ſtands praying in the Synagogues, has the chiefeſt places in the aſſemblies, and the greeting in the Markets, and are pleading for cap and knee, and ſays we do not reverence Magiſtrates, becauſe we do not put off our hats, and bend our knees, as thou and the reſt of thy generation of Hypocrits do, who have mens perſons in admiration, becauſe of advantage, *Iude* 16. and this which you calls the word, ſpeaks not to all men alike, for wo is pronounced in it to ſuch as thou art, who art found in the ſteps of the falſe Prophets and Scribes, and Phariſees, and goes in the way of *Cain*, to envie, and after the error of *Balaam* for gifts and rewards, which wo was never pronounced to the righteous, and wo unto thee thou lyar, who art a wreſter of Scripture to thy own deſtruction, and art found with ſo many Lyes, as thou haſt here uttered.

Prieſt. *In another place thou ſayeſt no Creature (Angels men or Devils if all were put together in one) could ever declare beforehand, what particular perſon ſhould be born,*

and what ſhould be their names, in ſo many thouſands yeers before their birth.

Anſ. Here thou art taken with another lye, with which thou haſt ſtuffed up this thy confuſed Book, for both by Angels and Men was Ieſus Chriſt the Son of God propheſied of *Moſes*, who was many years before Chriſt came in the fleſh, propheſied of Chriſt, and ſaid, like unto me will God raiſe up a Prophet, him ſhall the People hear, *Mat.* 1. 17. ſee if thou can number the year of all theſe generations which propheſied of Chriſt, and when Chriſt came, he ſaith, before Abraham was I am, thus art thou known and comprehended with the truth, which all thy fathers and generations paſt perſecuted, ſo be aſhamed, and ſtop thy mouth for ever.

Prieſt. *In that thou calls thy two propoſitions, 1. thou ſayeſt the Scriptures are the means by which faith is wrought, and to preve that ly thou brings, Rom.* 10. 17.

Anſ. Shame cover thy face, thou full of rottenneſs and filthy dreams, where did thou ever read in Scripture that it is the means whereby faith is*wrought, when that Scripture ſaith, faith comes by hearing, and hearing by the word; here thou art deaf, and never heard the word, and thy faith and word is without, but the word of faith which we preach, is nigh in the heart and mouth, *Rom.* 10. 8. therefore ſearch thou the Scriptures with the Sadnces who knew not Chriſt, for in them thou and thy generation thinks to have eternal

Scripture not a means to work Faith. This is their Ancient Teſtimony * P. 12. 410.

nal life, but ye will not come unto Christ, that ye may have life, *Iohn* 5. 38, 39, 40.

Prieſt. *Again thou ſayeſt that the Scripture which thou calls the word, is an everlaſting rule ſo long as we live on earth.*

The Scripture, which Mr. *Townſend* calls the Foundation of Faith, in the Mire and Dirt.

Anſ. Thou blind ſot, ſee thy confuſion; can that Letter be everlaſting while we live upon earth? here thou haſt ſhewed thy reaſon where it is, that they that are not ſtark blind may ſee thee, thy reaſon and thy foundation to be in the mire and dirt, and may ſee thee to be a ſenceleſs natural bruit Beaſt, who with thy lyes art made to be taken and deſtroyed, 2 *Pet.* 2. 13.

Prieſt. *And again thou ſayeſt the moſt eminent believer ſin in many things.*

Anſ. Here is the end of thy teaching, here is thy rule, and here is thy foundation, and here is thy obedience, and here is thy fruits, and here is thy ſervice, who commits Sin, and a Servant to Sin, and free from righteouſneſs, *Iohn* 8. 24. *Rom.* 16. 20. Oh thou blaſphemer and ſlanderer of the juſt, when wilt thou ceaſe from thy Lyes and Blaſphemy, where doſt or canſt thou prove ſuch a Scripture as the moſt emminent believer, Sin in any things, when the Scripture ſaith he that believeth is born of God, and he that is born of God ſinneth not, for whoſoever ſinneth hath not ſeen him, neither known him, and he that committeth ſin is of the Devil, and theres thy condition, and he is thy Father, who is the Father of all lyars as thou art, 1 *Iohn* 3. 3, 4, 5, 6, 7, 8.

Prieſt.

Prieſt. *And to conclude thy filthy rotten ſtuff, thou ſayeſt they that make not the word of God the rule for their actions are led either by their own fancies, or the Devils temptations, or both.*

Anſ. Thee Prieſt *Townſend* art here laid open, and thou art uncovered, and here thou art found to be a denyer of the word, and rule, and foundation, and thou art led by thy dreams and fancies, and thy foundation * is in the duſt, and thou art reſerved in everlaſting chains under darkneſs, for everlaſting fire, and here thou in all theſe thy lyes, art ſhut out from God, and all the Children of God, among the Doggs and Sorcerers, and the Lake is thy portion, which is the portion of all lyars, *Iude* 6, 7, 8. thus have we returned a full anſwer unto thy fenceleſs ſtuff, and in plainneſs have we dealt with thee, and have not flattered thee at all there, call it not railing, leſt thou violate the Scriptures ſo with the word of truth thou art tryed, and comprehended, and us ſhalt thou witneſs eternally, when the book of Conſcience comes to be opened, and thou judged out of it, ſo we remain, Sufferers for the truth, and witneſſes againſt thee and thy generation.

* *Viz.* The Holy Scriptures.

Named according to the fleſh,

George Whitehead, } *James Lancaſter*,
Chriſtopher Atkinſon, } *Thomas Symonds*.

A

Cutting Switch

FOR THE

Wounded Snake.

I have uſed Similitudes, Hoſ. 12. 10.

READER,

BY the Word Snake, which I uſe by way of Metaphor, (alluding to the *Quakers* obſcure way of Reaſoning, evermore hiding themſelves in the dark, by their Ambiguous and Doubtful Way of expreſſing themſelves in their Unintelligible Way of Writing) is what I call Quakeriſm; and having taken this Snake, *Quakeriſm*, out of the Graſs, and laid her on the Table, and taken out her Sting, I am now coming to exerciſe my Switch, which I lately twiſted out of *Joſ. Wyeth*'s Hand, as *David* did the Sword out of the Hand of that uncircumciſed *Philiſtine*, *Goliah* of *Gath*, which he deſign'd to wound the *Iſraelites* with; for this *Joſeph*, like blind

blind *Hob*, playing at Blind-Man's-Buff, ſmiting every Man that paſſed by, without all Fear or Reſpect, being Fool-hardy, I was reſolved to unarm him, and take his Weapon from him; for like *Goliah*'s Sword, *there is none like it:* And whereas this Water-Snake has ſwam over Sea, I am minded to ſend this Switch thither alſo, that ſo where-ever her Spawn is gone rattling up and down in other Nations, and Plantations, this Switch may purſue her, and deal ſeverely, or cuttingly, with her, for ſhe has done much Harm.

And now I ſhall tell what is the Cauſe of this Snake's Fury, which is, as on the Title Page of this Third Part, and where you may ſee ſhe put forth her Sting againſt Mr. *Townſend*; for that he, like other Chriſtian Champions, went to prove *the Holy Scriptures to be the Word of God*; for this the Rattle-Snake came out of his Thicket, and flung out his Deadly Poyſon at Mr. *Townſend*, thus, *Iſhmael and his Mother caſt out among the Beaſts*, &c. calling him a Dreamer, a Deceiver, a Witch, a Liar, a blind Guide, without Chriſt and his Knowledge, an Enemy of God, an Antichriſt, a blind Sot, a ſottiſh blind Guide, ſhut up in perpetual Darkneſs, Blaſphemous Beaſt, as in *P.* 7, 8, 10, 14, 17, 25, 29. Thus, *Reader*, having ſhewed thee the Cauſe of the Dragon's Fury, and the Ground why he threw out his Floods of Malice againſt the Goſpel Miniſters, I

ſhall

ſhall next ſhew thee in ſhort a few Words to Confirm what I have ſaid, and that out of the Snake's own Mouth, as in *P.* 14, 17, 24. *firſt, That the Scriptures are not the written Word of God, but a Rotten Foundation, not the Means to work Faith in the Heart:* And becauſe Mr. *Townſend*, in Oppoſition to the *Quakers* Heretical Doctrine, had proved the Scriptures to be the written Word of God, and as ſuch, a good Foundation for our Faith in our Crucified Lord and Saviour Jeſus Chriſt, and the Means to work Faith in our Hearts, which works by Love, Oh how did *Geo. Whitehead* and his Partners hiſs like Snakes, ſting like Adders, and roar like Dragons, calling him, as before noted, Dreamer, Deceiver, Witch, Liar, blind Guide, Enemy to God, Antichriſt, Sot, blind Sot, Blaſphemous Beaſt, ſhut up in perpetual Darkneſs, with other the like Virulent Railing, and Helliſh Malice! And this, Reader, is a Map of the Original Controverſie, between the Clergy and the *Quakers*, for with them the Scriptures are Death, Duſt, Carnal and Killing, Serpents Meat, Beaſtly Ware, a Rotten Foundation: For alas they have no need of the Scripture; with them the Holy Scriptures are needleſs, as I ſhall juſt now ſhew.

See *Iſaac Pennington*'s Book, ſtiled, *Some things relating to the Royal Society*, &c. p. 7. *Now obſerve the Difference between the Religion which God hath taught us, and led us into, and the Religions of* all Men upon the Earth *beſides; our Religion ſtands wholly out of*

that,

that, which all their Religions ſtands in; their Religion ſtands in the Comprehenſion, in a Belief of a Literal Relation or Deſcription, our Religion ſtands in a Principle, which changeth the Mind, —— where we hear the Voice, and ſee the expreſs Image of the Heavenly One, [i. e. God] *and knows things not from an Outward Relation; yea, here* (ſay they) *we muſt profeſs, that we ſo know things, that we are fully ſatisfied about them, and could not doubt concerning them, tho' there had* Never *been* Word *or* Letter *written of them,* &c. And to this agrees the Doctrine of *Edward Burroughs* in his Epiſtle to *Fox's Great Myſtery*, p. 17. and many other Places I could mention, but I ſtudy Brevity.

But, *Reader*, I have not done with this Snake, but muſt have the other Blow at her, and ſmite off her Head, leſt ſhe get into the King's High Court of Parliament, and do miſchief, for ſhe is a miſchievous Beaſt, and full of deadly Poyſon, and begins to ſtink all the Nation over; and the Cauſe why I ſhall give this Mortal Wound to this Rattle Snake, which ſo often changes her Skin, while ſhe is the ſame, with reſpect to her Venomous Nature, that ſhe was at her firſt Riſe, *Anno* 1650. I ſay the Cauſe is this: Whereas Mr. *Townſend* of *Norwich* having proved the Scriptures to be (as indeed they are) the written Word of God, and a good Foundation for our Faith, and a great

great Means to work Faith in our Hearts; all which *George Whitehead* and his Partners oppoſed with great Vigor, he, Mr. *Townſend*, having firſt proved theſe things, he then goes on to prove a Trinity of Three diſtinct Perſons in the Godhead, according to the Faith of all ſound Chriſtians; and for Proof thereof he does not only bring Scripture, but many ſtrong Reaſons, as well from Antiquity as of later Date. To all which *George Whitehead, &c.* from the Spirit of their Lord in them, as in *p.* 22. *And here thy Antiquity, and thy Reaſons, and the Three Perſons thou dreams of, which thou would divide out of one, like a Conjurer, are all denied, and thou ſhut up with them in perpetual Darkneſs, for the Lake, and the Pit,* &c. adding by way of Corroberation reſpecting Mr. *Townſend*, p. 26. thus: *Thou* (Townſend) *art Reſerved in Everlaſting Chains, under Darkneſs, for Everlaſting Fire,—— ſhut out from God among the Dogs and Sorcerers.*

Having by this time not only diſcovered the Snake, but given her a deadly Blow, I ſhall next ſhew, that the *Quakers*, reſpecting their Principles, are the ſame that ever they were; only I am in Hopes they ſhall never do ſo much Hurt in a Hundred Years, as they have done in Fifty, the time of their date: The Sting of *Quakeriſm* being taken out, and the Bowels thereof ript up, and their Inſide turn'd Outward,

ward, by many Infallible Proofs out of their Impious Books, especially by Reprinting one of them; but let us not be too secure, lest the deadly Wound which she hath received should be healed; and my Counsel is, that as Persecution never did Good, so may it not be used amongst Christians; but yet a good Expedient is very proper, which is to have them examined, whether these things be so or no; and if what has been objected against them be proved upon them, let them be obliged to Retract and Condemn these their Ancient Blasphemous and Heretical Books and Pamphlets, which have poysoned many Thousands of otherwise well-meaning People; and as this will be easie, so will it be one effectual Means to stop the Gangrene of this Pestilential Disease, and this will be no Persecution.

POSTSCRIPT.

AND to shew that the *Quakers* are the same still, notwithstanding their contrary Testimonies, I shall recite some few Passages out of their Writings, *viz.*

I. In their *Yearly Epistle*, 1696. 'We cannot (*say they*) but recommend unto you (*our dear Brethren*) 'the holding up the Holy Testimony of Truth, which 'hath made us to be a People, and that in all Parts of 'it*, for Truth is one.

* *Then in Damning the Blessed Trinity.*

II. *The Quakers cleared*, &c. p. 7. 'God is the same, 'Truth is the same, his People the same, and their Prin-'ciples the same.

III. Their *Primitive Christianity*, &c. Printed 1698. p. 6. 'Our Principles are now no other than what they 'were when we were first a People.

† *And what they held in* 1655. G. W.'s *Book* Ishmael *gives a Sample, for they are all of a Piece.*

IV. They have inserted a long Paragraph in the *Post-Man*, Numb. 568. saying, 'The Quakers not questioning but to acquit their Ancient Friends and their 'Writings, not being Conscious of deviating in any one 'Point of Doctrine from what they first held†.

V. But Jesuit-like *G. W.* thus saith in his *Counf. Conv.* p. 72. 'I may (*says he*) see Cause otherwise to word 'the Matter, and yet our Intentions be the same, *&c.*

FINIS.

A Reply to a Book, Entituled, *A Defence of an Apology for the* Quakers, *in Anſwer to a Book, Entituled, Quakeriſm Expos'd,* &c. (*wrote by* Fran. Bugg.) *Or ſome Papers delivered to the* King *and* Parliament.

PART III.

I Have read and conſider'd this Book of *John Field*'s, *A Defence*, &c. in Anſwer to the Books and Papers aforeſaid; but how far his Book anſwers his Title, will beſt be underſtood, by comparing both: For in *J. Feild*'s Book, of 32 Pages in Quarto, I find but 35 Lines of mine cited, which is not one Page of 64 of mine in Octavo, and that not pag'd, and thereby difficult for his Readers to find, in order to compare the Books; a right Trick of a Quaker. Now how this can rightly be call'd an Anſwer, is a Paradox to me; but however, an Anſwer they muſt

have, tho' nothing almoſt to the purpoſe, and then tell their poor Hearers *Fr. Bugg*'s Book is anſwered; Ay, that it is; nay, and repeatedly too, tho' I do not know of one ſingle Book of mine ſo anſwered by the *Quakers*, but that they have left untouched the greateſt Part of the Charges objected againſt them, and Six or Seven Books of mine never ſo much as pretended to be anſwered. Oh the Falacy and Deceit of the Ringleaders of this Sect! And this has occaſioned me to give and take this Advice from a wiſe and prudent Caution, in a Book, Entituled, *The Miſſionaries Arts*, &c. wrote ~~againſt the Jeſuits, Printed 1668. p. 32. viz.~~ *To diſtruſt every thing they ſay.* For as the Learned Dr. *Stillingfleet*, late Biſhop of *Worceſter*, in his *Diſcourſe of the Idolatry of the Church of* Rome, *&c. p.* 282. very well obſerves, that they are as like, as if the *Quakers* and the Jeſuits were Children of one Father, and brought forth by one Mother, even *Myſtery Babylon*, the Mother of Harlots, and Cage of every Unclean and Hateful Bird; His Words are theſe, *viz.* 'Any who compares them, (*i. e.* Jeſuits and *Quakers*) would imagine the Life of *Ignatius Loyola* had been their great Exemplar. I know not (ſaid the Biſhop) whether any of that Innocent and Religious Order of Jeſuits had any Hand in forming this new Society (of *Quakers*) among us, (as hath been frequently ſuggeſted) but if

'one

'one may gueſs the Father by the Child's 'Likeneſs, *Ignatius Loyola*, the Founder of 'the Jeſuits, was at leaſt the Grandfather 'of the *Quakers*, *&c.* And as I do believe the recited Caution, *To diſtruſt every thing they* (i. e. Jeſuits) *ſay*, 'tis as applicable to the *Quakers*; and to demonſtrate this, let us but obſerve how frequent it is with them to blame their Opponents with ſplitting Sentences, mincing, mangling and curtailing, whilſt themſelves are ten times more guilty; for inſtance, I find a Paſſage in my Book, *Quakeriſm Expos'd*, &c. *p.* 27, 28. '*Aſtly*, 'That you (*Quakers*) value the Scriptures 'above any Books in the World, *This is* '*falſe with a Witneſs*, when you in Print 'tell us, we may as well burn the Bible as 'your Writings, *Truths Defence*, *p.* 2, 104. 'calling the Scriptures *Duſt*, *Death*, *Ser-* 'pents Meat, *Beaſtly Ware*, and that Preach- 'ing out of them is *Conjuration*. And *G.* '*Whitehead* tells us in his Book, *Truth de-* 'fending the Quakers, &c. p. 7. *That what* '*is ſpoken by the Spirit of Truth in any, is* 'of as great Authority as the Scriptures 'and Chapters are, and greater: And ma- 'ny of your Books (nay, even that) are ſaid 'to be given forth from the Spirit of Truth, 'the Holy Ghoſt, and from the Mouth of 'the Lord; how then do you value the 'Scriptures above any Books in the World? 'But as *Solomon* ſaid, *Prov.* 26. 3. *A Whip* '*for the Horſe, a Bridle for the Aſs, and a*

'*Rod for the Fool's Back:* And so you must 'give me Leave to whip this *J. Feild* for his 'deep Hypocrisie and Deceit, and I wish it 'may do him Good; what! to pretend that 'the *Quakers* value the Bible above all Books, 'then consequently above their own. This 'is such a Lie, that it stabs it self, when 'you exalt and value your own as of grea-'ter Authority, and as such, are command-'ed by your Teachers to read them in your 'Meetings, whilst you never read, nor by 'your Teachers exhorted to read, one Chap-'ter of the Old or New Testament in your 'Religious Meetings, (if such I may call 'them) since you were a People, neither is 'it agreeable to your Ancient Testimony. 'Nay, farther I am fully perswaded, That 'should the Government think fit, for a Proof 'of your Sincerity herein, to enjoin you to 'read a Chapter of the Bible, at the begin-'ning of your Meetings, (I mean, by such of 'your Teachers as can read a Chapter, for 'many of them cannot) you would be so 'far from submitting to Authority, that 'you'd first go to Jayl, and then call it 'Persecution, and Record it as such to Po-'sterity: But would it therefore ever the 'more be so? I trow not, since it was the 'Practice of the Jewish, as well as the 'Christian Churches, in all Ages of the 'World, &c.

Now

Now in Answer to this long Paragraph, *John Feild* in his *Defence*, *&c.* p. 7. 'This *Fran. Bugg* saith is false with a wit-'ness, and so you must give me Leave to 'whip *John Feild* for his deep Hypocrisie 'and Deceit; what! to pretend that the '*Quakers* value the Bible above all Books, 'then consequently above their own; this 'is such a Lie, that it stabs it self, *&c.*

This, *Reader*, is all he recites, neither does he go about to Refute my Reasons for what I said; nay, nor so much as mention them. How then can this be an Answer? Only he re-asserts in the same Page, saying, *I do affirm that the Quakers always had, and still have a high Esteem, and true Value for the Holy Scriptures*, &c. But this is his own bare *Ipse Dixit*, without any Refutation of, or once reciting my Arguments for what I said; and therefore this Tool, I am loth to say Fool, must yet be more scourged for his deep Deceit and Hypocrisie.

And therefore, Christian *Reader*, I beg of you to dwell a little here, and to consider of the *Quakers* way of answering Books; you see my Charge, and how I proved it, both from Matter of Fact, and Demonstration; *first*, They teach the Scriptures are Death, Dust, Serpents Meat, Beastly Ware, *&c.* not a Word of it Deny'd or Refuted. Again, That Preaching out of them is Conjuration, not at all by him deny'd. Again, And that by *G. Whitehead*'s Doctrine, That their Sayings,

from their Spirit of Truth, is of greater Authority than the Bible; not a Syllable of it Deny'd or Refuted. Again, You hear they command their Diſciples to *Read* their *Own Epiſtles* in their Meetings for Divine Worſhip; not a Word of it deny'd or juſtified. Again, That they never, ſince they were firſt a People, did ſo much as read any one Chapter in the Bible in their Religious Meetings; which if they had ſuch an high Eſteem, and true Value for the Scriptures, even above their own Books and Epiſtles, they ſurely would, or elſe they are very Hypocrites indeed, if they will not read, and recommend to be read in their Meetings, to their People, that which is beſt, moſt eſteem'd, and of higheſt Value, yet you ſee he cannot ſay that they do, or ever did read a Chapter in ſuch their Meetings. Now whether this Tool *Feild* does not deſerve to be ſeverely laſh'd, as well as his Tutor *Geo. Whitehead*, in this black Art, let the *Reader* judge.

Thus much then as a Proof, *Firſt*, Of their not citing the Subſtance of their Opponent's Poſition, but by picking Sentences, and breaking them in pieces, thereby marring the Senſe. *Secondly*, That the *Quakers* are guilty of the ſeveral things therein charged, elſe *J. Field* (who has a Fund to ſupport him in his Charge of Printing) would not ſo ſilently paſs by all thoſe ſeveral Charges, without a Vindication of his dear Friends; and

and this being a Figure of all their Anſwers, I ſhall paſs by many things of the like Nature, and apply my ſelf next to their Sufferings, *That* being the beſt Flower in their Garden, and in which they moſt of all glory; much Good may it do them, ſince they bring moſt of it upon themſelves, by their obſtinately adhering to their blind Guides, and the Dictates of their Erroneous Conſciences, which has befaln them thorough their Contempt and Neglect of adhering to the Rule of the Sacred Word of God; I mean the Writings of the Holy Prophets and Apoſtles, and the Practice of the Primitive Saints and Martyrs in all Ages. Again,

A Defence, &c. *p.* 21. *A Brief Abſtract of ſome Sufferings of the People call'd* Quakers, *given to Confront* Francis Bugg's *Diminutive Account*, &c.

Reply, I find of late ſome Alteration in the *Quakers* Arrogant Stile touching themſelves, it formerly was generally thus, *The People of God called Quakers*, or *Some Principles of the Elect People of God call'd Quakers*, or from the People of the Lord call'd *Quakers*, but now of late they are come a Step lower, *viz. The People commonly call'd Quakers*, or, *The People call'd Quakers*: I hope the Sermon I prepared for the *Quakers* (which I took out of their Writings, with no little Study and Pains) have done them ſome Good, ſee *Pilg. Prog.* p. 108, to 127. It was a long Sermon, I confeſs, but in re-

gard it turn to a good Account, I think not my labour vain. But why is my Account of their Sufferings diminutive? Were they not Sufferings? Yea, else they would not have recorded them; were they then not recorded? Yea, I took them out of their Chronicle, and told them both Book and Page: Well, what then? Oh! but they were of the least Size: No matter for that, if Sufferings, then Meritorious; else why were they so carefully Collected, and put in Order, even to a Row of Pins, a Child's Biggen, a Child's Double Clout, a Woman's Cross-cloth, a Night-cap, a Dung-Fork, and the like; fit to be put into their Martyrology. But to deal plainly, I question the truth of them; and much more the truth of this Abstract: For to me they appear like *Fox*'s Miracles in his *Journal*, Published Thirty or Forty Years after they are said to be wrought: And no Body can tell me where, nor when, nor the Persons Names Cured, or any Witnesses to attest them. Even so are the Sufferings of this Abstract. Nor is their one Justices Warrant cited; nor any formal Trial of any one of these Sufferers brought forth, to shew whether they suffered for the Name of Jesus, or for Righteousness sake? Still, like *Fox*'s Miracles, never an one of which are said to be wrought in the Name of Jesus; but only in his own Name, and by his own Power; like *Simon Magus*, whom the *Samaritans* Ado-

Adored, even as the Poor Infatuated Quakers Adore this *Fox*: They (the *Samaritans*) called him (*Simon Magus*) the Power of God; ſo do the Quakers call *Fox*; and that his Kingdom is Eſtabliſhed in Righteouſneſs; and that of the increaſe thereof there is no End. And for theſe Reaſons, theſe Sufferings ought to be, even as *Fox*'s Miracles are (and thatby many of the Quakers too) rejected, and held as Fabulous as the Papiſts Legend. And now, as a further Demonſtration, that this Abſtract, with all its Appendices, ought to be rejected, and held as a Fabulous Story, I ſhall give Twelve Reaſons in order to *Confront John Feild*'s magnifying their Sufferings; which can be for no other Reaſon than for which they at firſt Record them; that is, Pride and Oſtentation. And my Reaſons ſhall be grounded upon ſuch a bottom, as all the Quakers that will ſee with their own Eyes, and read in the Quakers Books, muſt ſay *Amen* to; even upon that lying Spirit which has entered all their Inſpired Prophets. And if they can tell 12 Lies, they may tell 12000 Lies; and then what Credit is to be given either to the Miracles of *Fox*, or the Sufferings of the Quakers?

LIE 1. In that they teach by their Books, That their Sufferings are *greater*, and more *unjuſt*, than the Sufferings in the Days of Chriſt, his Apoſtles, the Ten Perſecutions,

ſecutions, or *any* time *ſince*. *Burrough's Works*, *p.* 273.

LIE 2. That *Sam. Cater*, one of their Wordy-windy Teachers, ſaid, and got it recorded, That he ſuffered Twenty Pound, when he did not ſuffer Twenty Farthings.

LIE 3. In that G. *Fox*, their Apoſtle, and High-Prieſt of their Profeſſion, ſaid, He was covered from the World; and that the World *neither* knew *Him*, *nor his Name*; when there was not Ten Men in this Kingdom, whoſe Names were better known. See their Book, *Several Petitions Anſwered*, *p.* 30.

LIE 4. In that they teach, ſaying, *HE that HATH the ſame Spirit that raiſed Jeſus from the Dead, is EQUAL with God.* Saul's *Errand to* Damaſcus, *p.* 8.

LIE 5. In that they teach, That *Geo. Fox* was before Languages were. See the *Introduct. to their Battledoor*, in Folio.

LIE 6. In that they teach, That the Thundering Voice anſwered *Geo. Fox*, at his Trial in *Lancaſter* Aſſizes, as in *p.* 21. of his Book, (and which the Quakers have left out of his Journal) *Saying*, *I have Glorified thee, and will Glorifie thee again: And immediately his Head and Ears was filled with Glory.* Thus do they vye it with Chriſt, not only in ſaying their Sufferings are greater than his, his Apoſtles, and all the Martyrs; but as there was a Voice from Heaven, from God the Father, ſpeaking to God the Son,

Son, or Second Person in the Trinity; saying, *I have Glorified thee, and will* (after the state of Humiliation was past) *Glorifie thee again.*

LIE 7. In that *Fox*, your Apostle, said, He saw a Pool of Blood, and a Channel of Blood, in the Town of *Litchfield*, when there was not a Drop of Blood, much less a Channel. See his *Journal*, *p.* 53. And the Young Prophets believe him, else they would not have Printed it after his Death in his *Journal*.

LIE 8. In that *William Mead*, the great Quaker, told *William Harris*, That this *Journal* of *Fox* is a *better* Book than the *Bible*.

LIE 9. In that G. *Fox* says, and the Quakers believe it, else they would not have Printed it in his *Journal*, *p.* 47. *viz.* That he saw the Heavens open, (as St. *Stephen* did) nor that the Quakers had seen *David*'s Sepulchre, so many Thousand Miles off *England*, as *Fox* say they did. See *Truth's Defence*, *alias*, the Fountain of Lies and Blasphemies.

LIE 10. In that *Geo. Whitehead* teach, in his Book, *Truth Defending the Quakers*, *p.* 7. *That what is now spoken from the Spirit of Truth in any*, meaning the Quakers) *is of greater Authority than the Holy Scriptures.*

LIE 11. In that Father *Penn* in Print Teach, (and whom *Geo. Whitehead* vindi-

cates

cates therein; *Truth and Innocency Vindicated*, &c. *p.* 52.) *That the Perſon that Suffered* (at *Jeruſalem*) *was properly the Son of God, we* (Quakers, ſays he) *utterly deny.* See his *Serious Apology*, &c. *p.* 146.

LIE 12. In that the Quakers teach, That the Name Jeſus and Chriſt belong to every Believer, as well as to the Head: See *Pennington's Queſtions to Profeſſors*, &c. *p.* 27. When the Lie is ſo manifeſt, as that the Name Jeſus and Chriſt do not belong to *Geo. Whitehead*, nor *Will. Penn*, ſo well as it did belong to the Perſon that Suffered at *Jeruſalem*, which the Quakers utterly deny to be the Son of God: And if not to them too, much leſs to the Quakers of a lower Form, whom yet they account Believers; yea, the only Church of Chriſt: And that they may have full Tale, I'll give them a Baker's Dozen of Lies to *confront* their dubious and unintelligible Abſtract.

LIE 13. They teach, That there is no Salvation out of the true Church; and that the Quakers are this true Church: And alſo that in their Church there is no Tares, nor Hypocrites: See *Joſiah Coal's Whore unvailed*, Firſt Impreſſion, *p.* 16, 18, 40, 41, 43. And *R. Farnſworth's, A Rod to drive out the Wild Boars*, &c. Printed 1655. *p.* 13. And to prove this a loud Lie, ſee the Cage of Unclean Birds, in my *Pil. Prog. cap.* 14. *p.* 127, to 145.

LIE 14. The Quakers ſay, They are reſolved to Love their Enemies, and Pray for

for their Adverſaries; And for proof of this pretence, ſee *John Feild's Defence*, &c. *p.* 11, 19. Saying, *I did not ſay, that* Francis Bugg *was like* Judas, (Contradictory to the ſtream of the whole Gang) *or that* Haman *and* Judas *his End might be his; for I pray God it may not* —— *We are reſolved to love our Enemies, Bleſs them that Curſe us, do Good to, and Pray for them that Perſecute us* &c. Oh! *John*, as this is contrary to thy Natural Temper, ſo it is to the Spirit of Quakeriſm; elſe you are changed, and not the ſame that ever you were. No, *John*, I take this as a Piece of Flattery, a ſudden Mood, a Fit that will over, and be gone preſently. Nay, *John* is yet more kind, (for I'll give the Devil his due) *p.* 11. *ibid. I am perſuaded* (the Quakers) *never deſigned* (Fran. Bugg) *any harm:* O! *John*, I ſee thy Cloven Foot; and will keep out of harms way as near as I can; and therefore D. do thy worſt,

But to prove this a Lie, ſpoken in Hypocriſie, to gloſs over their Malicious Spirit, which is the moſt revengeful of the Seven Evil Spirits which poſſeſſes the Leaders of this Sect; and which is as contrary to their Ancient Principles as Light is contrary to Darkneſs; ſee their great Apoſtle *Fox's* Book, *Truth's Defence*, &c. *p.* 15. who writing againſt *Comelfeild* a Miniſter, and being unwilling to unboſome himſelf at that time (a fault they are ſeldom guilty of)

gave

gave him this assurance, touching praying for their Enemies, *viz. No Prayers can we send to thee, but for thy Destruction, thou Man of Sin, and Enemy of Christ*, &c. This is according to their Ancient Principles; and shall I think they are changed? No, not a tittle; they tell us so: And they do not only Pray for the Destruction of their Adversaries, as you have heard; but if their Governours do not please them to a Hair's Breadth, they'll not mention them in their Prayers to their God; (no matter indeed whether they do or no, for the late King *James* II. for whom they most Prayed, his Reign was the shortest Liv'd) for *Oliver Cromwell*, whom they often saluted with their Familiar Appellation of Dear Friend, Noble *Oliver*, and the like Flatteries; yet because he turned them out of the Army, and would not suffer them to be Justices of the Peace forsooth, Thee and Thou, by Yea and Nay, grew angry and pettish, and would no more mention him in their Prayers to God, than now they do his present Majesty; as may be seen by *Edward Burrough*'s Book in Quarto, Printed 1656. *Good Counsel and Advice rejected*, p. 15. *And these things are not right, that such who have been Faithful in their Trust for many Years, and hazarded Life and Liberty for Conscience sake, which they cannot now Possess; but are cast out for the exercise of their pure Consciences; consider of it, when such are cast out of their Places,* p. 16.

p. 16. *of Judicatories in thy Government, and out of thy Armies, for I know the Lord hath Curſed them* (the King and Royal Party) *and thou haſt had Dominion given thee of God to break them in Pieces: And what thou haſt done to their King,* (i. e. King Charles II.) *ſhould not be reckoned againſt thee by the Lord, if thou art Faithful to what he requires of thee.* * p. 20. *Though we the People of God, do not Envy thy Perſon nor Government; — Yet, Friend, the want of our Prayers to God for thee, is worſe to thee than all the Plotting of all wicked Men: And how can we mention† thee in our Prayers to God for thee, except it be to be delivered from thee,* &c. Here is then no Penny (or what is Equivolent) no *Pater Noſter*, for either Prieſt or Governour. See *Pil. Prog.* p. 78. for more of this. And that they valued themſelves as Members of the Army, ſee their Book ſtiled, *A Diſpute with the Teachers* of Cheſterfeild, *&c.* Printed 1655. *p.* 16. 'It is known (ſay they) that 'moſt of us have adventured Life and Eſtate 'for the preſent Power (or Government); and and at that Day their Cry ran ſtrong againſt the Clergy and the King, ſee their Book, *News coming out of the North*, p. 19. 'So you (*i. e.* the Prieſts) muſt be cut 'down with the ſame Power that cut down 'the King (*i. e.* the Sword) who Reigned 'over the Nation, whoſe Family was a 'Nurſery for the Papiſts and Biſhops: But 'the

* By the Quaker Prophets, then they would Acquit the Murther.

† Nor do they ever mention K. *Will.* III. in their Prayers.

'the Beaſt (that is, the Government and the 'falſe Prophets (*i. e.* the Prieſthood) is ſtand-'ing ſtill. — The *ſame* Teachers are ſtand-'ing ſtill, that was in the time of the King 'and Biſhops. *p.* 31. Slay *Baal*, *Balaam* muſt 'be Slain, all the Hirelings muſt be turned 'out of the Kingdom, *&c.* Now I would ask this Knotty Queſtion of *John Feild*, and his Tutor *George Whitehead*, Whether this was not raiſing the *Monſter Perſecution*? And do deſire them not to paſs ſilently over it, as they do moſt of the Charges Objected againſt them; but in all Friendlineſs deſire their Anſwer by Yea, or by Nay.

But I cannot forget *John Feild*'s ſmooth pretence; That the Poor Quakers think or deſign me no Harm, but Pray for me; and do not mean to compare me to *Judas*; no, by no means; though it be their Common Text, when they are not able otherwiſe to anſwer me: And for a proof thereof, ſee their Book, *A Defence of the People called Quakers*, &c. By *John Fiddiman*, *Rich. Aſhly*, and four more; where, on the Title Page they thus ſay,

And Judas Iſcariot, *one of the Twelve, went unto the Chief Prieſts to betray him unto them:*

And when they heard it, they were glad, and Promiſed to give him Money; and he ſought how he might conveniently betray him, Mark. 14. 10, 11.

As

Ay; but ſays *John Feild* in his *Defence of his Apology*, &c. *p.* 11. 'But I did not ſay 'that *Francis Bugg* was like *Judas*, or that '*Haman* and *Judas*'s End might be like his, 'for I pray God it may not; I am per-'ſwaded the *Quakers* never deſigned him 'any Harm. *Pag.* 19. 'We are reſolved to 'Love our Enemies.

And yet the very ſame *J. Feild* hath this Paſſage himſelf in his Epiſtle to the Reader, i. e. *And when Satan entred into* Judas, *he went his way, and communed with the Chief Prieſts and Captains how he might betray him; and they were glad, and covenanted to give him Money.* Thus then, tho' not ſo broad-fac'd as the former, yet it is their common Theme or Text, That any one who oppoſes and diſcovers their Errours, is *Judas*, and themſelves *Jeſus*; eſpecially when they know not otherwiſe how to defend themſelves. But tho' they pretend to be all of one Mind and Judgment, and to give forth their Books from the Spirit, or Light within, yet as harmonious as Harp and Harrow, and agree in concord as Light with Darkneſs. For, ſays *Fiddeman* and *Aſhby*, *&c.* p. 1. *And the Prieſts Mercenary Agent* Bugg; again, *p.* 21. Francis Bugg *their Mercenary Agent*. Now as this agrees with the two Verſes in the Title-Page, and do ſhew they meant *Francis Bugg* to be *Judas*; yet ſmooth. *J. Feild* he denies any ſuch Deſign, he loves me, and prays for me, as if he were as

real a Chriſtian as he is a *Quaker*. But to make it yet more plain, if more can be, ſee their *Letter to the Clergy*, &c. which the *Quakers* printed under the Sham-Name of a Member of the Church of *England*, and Publiſhed many Thouſands of them. Nay, ſo fond they were of it, that they read it in their Meetings in ſome Places. Oh! an Excellent Epiſtle, and which in my ſmall Tract, intituled, *The Chriſtian Miniſtry of the Church of* England *Vindicated*, &c. I have ſo replied to it, as ſince I have heard no News of it. Well, but let us hear whether by them two Texts on their Title-Page, *Mark* 14. 10, 11. they do not mean *Francis Bugg*, as *John Feild* pretends.

A Letter to the Clergy, *&c.* p. 6. *The High Prieſts had a* Judas *at Work for Money, to betray Chriſt into their Hands for Money. Have not you a* Judas *at Work now for Money? Pray where is the difference between theſe two Traytors? Why the difference is twofold; the firſt was a* Judas, *the latter a* Bugg. *Secondly*, Judas *had thirty Pieces of Silver, which was paid by the High Prieſts; the latter had his Money, not only from the High Prieſts, but a Recommendation alſo.*

I am the larger herein, to ſhew *John Feild* the Nature of this Beaſt that carries their Bell, and how it ſuits with the Spirit of *Quakeriſm:* Only this Defence being deſigned for the Hands of ſome Perſons which he thought might reſent it, and there-

fore

fore he is now for not calling *F. B.* Judas; no, by no means; but for Praying for him: Which being rightly interpreted, is as *Fox* Prayed for the Prieſts, namely, for my Deſtruction: But I thank God, I fear not their Curſes, nor regard their Phariſaical Prayers: And this being as great a Lie as moſt of the other, I ſhall therewithal conclude this Head, thereby *confronting John Feild*'s Abſtract of Sufferings.

But *J. Feild* proceeds in his *Defence*, &c. *Now if he prove that thoſe Miniſters of that Age, who entred into a Solemn League and Covenant againſt Prelacy, Kingly Office, Houſe of Lords*, &c. *were God's Heritage*, &c.

Reply. I grant, that if any of the Miniſtry did ſo, (for he names none) they were ſo far in the wrong; yet with this difference, The *Quakers* in thoſe Days did thus much, and much more, and that as Prophets of the moſt High God, and they tell us they are ſtill the ſame, Print and Reprint their Books which ſo teach. But the Publick Miniſters, if any ſuch did ſo, they did not pretend they were led theruneto by the Eternal Spirit, that they are the ſame ſtill, and their Principles now no other than they were then: They now are obedient to the King's Laws, they have by their joining in the Aſſociation, declared him Rightful and Lawful King, they Pray for him in their Aſſemblies: But the *Quakers* have in their Books of Divine Authority, as they boaſt, Anathematiz'd all

Kings ſince the Days of the Apoſtles, as Apoſtates, and Spiritual *Egyptians:* That a Parliament choſen by the moſt Voices, were not like to act for God, or the Good of his People: And they tell us they are the ſame ſtill, only they word the Matter otherwiſe.

I grant the Diſſenters then were againſt the Biſhops, yet not like the *Quakers*; for, in their Declaration recited by the *Quakers*, they were for preſerving their Perſons from all Violence and Injuries, and for Liberty of Conſcience, tho' with ſome Reſtriction: But the *Quakers*, as in *Burrough*'s Works, *p.* 618. and in *R. Hubberthorn*'s Works, *p.* 229. aſſaulted this Declaration, ſaying; *What are you about to make a League and Covenant with Antichriſt? Do you look upon them (i. e.* the Clergy) *to be Miniſters of Chriſt, or of Antichriſt? What are you now for tolerating Epiſcopacy? And if Epiſcopacy, why may not Popery be tolerated, and the like?* No, nothing but Blood, and Slaughter, Baniſhment, and the utter Extirpating of the Clergy, would ſatisfie their blood-thirſty and malicious perſecuting Spirit: As in *Fox*'s Book ſtiled, *News coming up out of the North*, p. 31. *So you muſt be cut down with the ſame Power that cut down the King, whoſe Family was a Nurſery for Papiſts and Biſhops; the ſame Teachers are ſtanding that were in the time of the King, and the ſame that were in the time of the Biſhops.*—

Biſhops. —— *Sound the Trumpet, ſound an Alarm; call up to the Battel, gather together for the Deſtruction, draw the Sword, hew down all fruitleſs Trees which cumber the Ground, cleanſe the Land from Filthineſs,* ſlay *Baal, Balaam* muſt *be* ſlain; *all the Hirelings* muſt be *turned* out *of the* Kingdom, *&c.* This was in *Oliver's* Time, but you tell us you are the ſame ſtill, and your Actions manifeſt the ſame. For tho' you held in *Oliver's* Time a Mock-Court, wherein you Tried all the Clergy, and Condemned them; yet when in 1672. you reprinted the Works of your Prophet *Burrough*, you revived your Trial, and reprinted the ſame, as in *pag.* 223. Viz. *A Juſt and Lawful Trial of the Teachers and Miniſters of this Age,* (1672.) *by a perfect Proceeding againſt them; and they are righteouſly Examined, juſtly Weighed, truly Meaſured, and Condemned, to be contrary to all the Miniſters of Chriſt in former Ages, and to agree and concur with all the falſe Prophets and Deceivers; and being brought to the* [Quakers] *Bar of Juſtice, theſe Things are truly charged, and legally proved upon them, and found Guilty,* &c. I need not add the Trial, the Title of the Book ſetting forth the *Quakers* Verdict, (where my Lob Chief Juſtice *Burrough*, the *Quaker-Prophet*, was both Judge, Witneſs, Jury and Executioner) is enough to ſet forth their preſumptuous, unwarrantable, arbitrary, and extrajudicial Proceedings,

And yet *G. W.* ſay he was no skilled in Law-terms, the more Fool he.

ings, not only againſt 12, but 1200 Perſons. And that it may further appear, that tho' this *Quaker-Court* was firſt erected (to ſhew what they would be at, had they Power) in *O. Cromwell*'s Time; yet in 1672, they to ſet forth his Skill in Law-Terms, reprinting the ſame Trial as a Monument of his Righteous Judgment; and that he might make Work on't to ſome purpoſe, in *p.* 273. he joined with the *Jews*, and all the perſecuting Heathen Emperours, againſt Chriſt, his Apoſtles and Martyrs; ſaying, *That the Sufferings of the* Quakers *were greater, and more unjuſt than the Sufferings of Chriſt, his Apoſtles and Martyrs*, &c. But ſtill, as one Demonſtration more (though I could give twenty) that it was not the Miniſters in *Oliver*'s Time only that the *Quakers* thus Arraigned, Judged, and Condemned, as *John Feild* would inſinuate, but alſo King *Charles* the Second his Reign; ſee *W. Smith*, another of their Preachers, in his Works printed *Anno* 1668, *p.*161. viz. *A General Summons from the Authority of Truth, to all Eccleſiaſtical Courts and Officers*, &c.

By which we may ſee their arrogant Boldneſs, thus to Summons, Judge, Try, and Condemn, not only the Clergy, but all Courts Eccleſiaſtical and Officers; notwithſtanding they were Diſſenters, a poor illiterate People, that as *Burroughs* tells us, (in his Epiſtle to *Fox*'s *Myſtery*) they lay in Barns (like Gypſies:) See then the Impudence

pudence of these Proud, Pragmatical *Quaker-Prophets*.

In my Book *Quakerism Exposed*, &c. there is this Passage, *pag.* 28. 'Now tho' 'I profess my self a Member of the Church 'of *England*, I have often, and do now 'again tell you, that I am against Persecu-'tion; and will add, That Persecution for 'the Name of *Jesus*, or for Righteousness 'sake, is a Badge of a false Church; of which 'your Schism in *Pensilvania* has given a 'Demonstration; and had you Power in your 'Hand, (which God grant you may not) 'I doubt not but we should soon feel your 'Little Finger as heavy as ever you felt the 'Parliament's Loins; witness your Indict-'ing me in the *Old Bailey*, your Persecuting '*G. Keith:* But I hope all Suffering is not 'Persecution. Shall Men Fire Houses, and 'Poyson Rivers, and not be controll'd, 'limited, nay, punished, if they will follow 'their own Light, blind Zeal and Imagina-'tions? In like manner, such as poyson the 'Streams of the Christian Religion, subvert 'the Faith, undermine Christianity, broach 'and maintain damnable Errours, denying 'the Lord that bought them, as you have 'done; I hope then it is not raising Perse-'cution, to have you Examined, and your 'Errours censured; which is the main thing 'you fear, whilst you would make the World 'believe you fear Persecution.

In answer to this, *John Feild*, in his *Defence*, &c. *p.* 3. recites thus much, *viz. I do profess my self a Member of the Church of* England, *I have often, and do again tell you that I am against Persecution; and will add, That Persecution for Righteousness sake, is a Badge of a False Church*, &c. But these Words (with many others, as by comparing you may see) *for the Name of* Jesus he has dropt, as not for his turn. And in this, tho' *John Feild* was a Tool, yet he was no Fool; for he knew very well, that no *Quakers* ever suffered in *England for the Name of* Jesus: Neither was there (in their time) ever known, that an Act Parliament was made, or a Justice's Warrant ever signed, to persecute any Man *for the Name of* Jesus. And I now anew do declare, That I am against Persecution, and do refer the Reader to my Book, *The Picture of* Quakerism *drawn to the Life*, &c. *pag.* 73, to 125. for my Judgment in that Case.

But there is one Passage I may not let slip in *Geo. Whitehead's Truth and Innocency Vindicated*, &c. p. 44. *Such Records are not intended to make the Governours nor Government odious for Persecution to Posterity. —— Neither do I know of any among us, that have so threatned to publish to After-ages*, &c.

Reply. But Ah, *George*, what is become of thy Sincerity, that canst thus Lie in the Face of the Government? What dost not thou

thou know *W. Penn*? Is he not ſtill among you? And tho' others be dead, yet their Books are ſtill among you. I am now turning thee upſide down, even thy inſide outward; therefore hold up thy Chin and draw near me, that I may take off thy Mask of Sincerity, and ſhew thy foul Inſide. Read the *Picture of* Quakeriſm, *p.*102,103. where divers of your Books are quoted, that do ſo threaten; particularly, *W. Penn*'s Judas *and the* Jews, *&c. p.*41. *Our faithful Chronicles* (ſays he) *of the Bloody Tragedies of that Profeſſing Generation will tell future Ages other things.* Now, *George*, is not this a Threat? Yes ſure. Only *Sam. Cater*'s, and other Sham-Sufferings, are diſcovered, which will deſpoil your Chronicle. Again, in his *Rejoinder*, *p.*410. *New Provocations* (ſays *Penn*) *may give freſh occaſion for their Hiſtory to come abroad to the Nation more compendiouſly than ever.* See alſo R. *Barkley*'s *Anarchy*, &c. *p.*42. *That as thro' our Faithful Teſtimony in the Hand of the Lord, that Antichriſtian and Apoſtatized Generation, the National Miniſtry, hath received a deadly Blow, by our diſcovering and witneſſing againſt their forced Maintenance and* Tythes, *againſt which we have teſtified by many cruel Sufferings, of all kinds, as our Chronicles ſhall make known to Generations to come*, &c.

What *George*, is here no Threatning? Doſt thou indeed ſay thou knoweſt of none among

among you that have an intent to publiſh your Sufferings, to render the Government odious for Perſecution? This is ſuch a Lie, that it will wound the Author. And ſo I turn to *John Feild* again.

In my Book, *Quakeriſm Expoſed*, &c. there is this Paſſage, *p.* 23. *But this your Shuffle ſhewed the Gentry, Juſtices of Peace, the Clergy and Proteſtant Diſſenters, That your Principles are ſo deſtructive to Common Chriſtianity, as that you did not dare to ſtand the Teſt: And this, yea, on this, yea,* only *this, ſo far as I know, put them upon a Petition to the Honourable Houſe of Commons, to do that for God and the Chriſtian Religion, which they could not do; namely, to Examine your Principles, and Cenſure your Errours, as to their Wiſdom ſhould ſeem meet: And in this, they* (i.e. *both the Church of* England *Men and Proteſtant Diſſenters*) *are unanimous; and this diſturbs you, this perplexes you; and for this your Tool* John Feild *calls and compares them to* Herod *and* Pilate, Haman *and* Judas.

Upon this, *John Feild* by way of Prayer, replies, *Defence*, &c. *p.* 10. *Pray let* Fra. Bugg, *who aſſerts this, make it appear to the King and both Houſes of Parliament, that this, yea, only this, put them upon it, and that they are unanimous herein: For if ſo, there is not one of theſe Sorts, but what is conſenting thereto, or hath been actually concerned in the Petition. But if it hath not been ſo,*

then

then the Parliament may be hereby informed, That he hath not truly repreſented themſelves, (i. e. *the Parliament*;) *for they are included in his general Words: And let him tell if he can, what that common Chriſtianity is, that the* Quakers *Principles are ſo deſtructive to*, &c.

Well, *John*, I have heard thy Prayer, and *G. W.*'s *Iſhmael* herewith reprinted, do tell you, (if what I have hitherto does not) what that common Chriſtianity is which your Principles are deſtructive to, and in a great part ſhew the Cauſe of your Shuffle; in that you did not dare to own your Books, and either defend or retract your Blaſphemous and Seditious Principles; together with many other Reaſons in my ſaid Book, *Qua. Expoſed*, &c. to which I refer the Reader. Nor doth it follow from what I therein ſaid, that every individual Man of all ſorts was concerned in the Petition; nor that the Parliament was at all concerned. What, the Parliament Petition the Parliament? No, *John*, this is a Quibble, which hath no Ground in any Field, but ſuch that bring forth nothing but Thorns or Thiſtles.

But, *John*, here is more in this Suggeſtion than every body on firſt ſight will be aware of. For what is it leſs, than to tell all the Counties, Shires, Cities and Burroughs in *England* and *Wales*, that their Repreſentatives are ſuch Friends to your Errours; that they are not unanimous in

and

and with their Electors, as to have you examined about them. And not only ſo, but the Proteſtant Churches abroad, who are Scandalized by your pernicious Errours; if you be (as your ſelves boaſt) Recognized Proteſtants. And this, *John*, I take to be Scandalous to our *Engliſh* Proteſtant Parliament, who profeſs Faith in our Lord Jeſus, which you teſtifie was not the Son of God; which is a Damnable Errour, denying the Lord that bought you with the Price of his moſt Precious Blood, if you would accept thereof on Goſpel-Terms.

And from this Scandal there needs be no other Vindication, than the Good and Chriſtian Laws already made, and their frequent Votes in Parliament, and the Humble Addreſs made to the King's Majeſty, in the Year 1697. which not only gave me Encouragement to Charge and Challenge you; and when you threw that off, and Challenged the Clergy, it likewiſe incouraged them to Charge you: And when you ſhuffled and evaded their Charge, it gave them Encouragement for the Petition, that they might Examine you; an Abſtract thereof is as followeth, *viz.*

The

The Humble Addreſs of the Houſe of Commons to the KING.

May it pleaſe Your Majeſty.

WE your Majeſties moſt Dutiful and Loyal Subjects, the Commons in Parliament Aſſembled, do, with great Joy and Comfort, remember the many Teſtimonies which your Majeſty hath given us of your Sincerity and Zeal for the true Reformed Religion, as eſtabliſhed in this Kingdom, and in particular we beg leave to preſent to your Majeſty our moſt Humble and Thankful Acknowledgments for the late Gracious Declaration your Majeſty has made to us from the Throne, that you would effectually diſcourage Prophaneneſs and Immorality, *&c.*

—— We do further, in all Humility, beſeech your Majeſty, that your Majeſty would give ſuch effectual Orders, as to your Royal Wiſdom ſhall ſeem fit, for the ſuppreſſing all Pernicious Books and Pamphlets, which contain in them Impious Doctrine againſt the Holy Trinity, and other Fundamental Articles of our Faith, tending to the Subverſion of the Chriſtian Religion, and that the Authors and Publiſhers thereof may be Diſcountenanced and Puniſhed, *&c.*

And to the end that the Quakers may ſee the Zeal of our Government, againſt the Errors contained in their Books; and not to preſume to Diſcourſe as they do; as if they, and they only, were the White Hen's Chickens and the only Favourites, as I can give particular Demonſtrations, both by what I have heard with my Ears from ſome of their Young Diſciples, (who, as the Old Cocks Crow, the Young ones Learn) as well as I have obſerved

ved from Credible Information, I ſhall recite His Majeſties moſt Gracious Anſwer to the foregoing Addreſs, which is as followeth, *viz.*

Gentlemen,

I Cannot but be very well pleaſed with an Addreſs of this Nature; and I will give immediate Directions in the ſeveral Particulars you deſire: But I could wiſh ſome more Effectual Proviſion were made for the ſuppreſſing thoſe Pernicious Books and Pamphlets which your Addreſs takes notice of.

By this time the Quakers thought themſelves concerned, being Conſcious to themſelves, (as well they might) that no People in the King's Dominion, no, not the Muggletonians, were ſo obnoxious to the Cenſure of the King and Parliament, as themſelves: Upon which they beſtirred themſelves, like the Magicians in *Moſes*'s time, to bring forth a likeneſs: And therefore when there was a Bill Preparing, they Printed a Paper, and preſented it to

to the Houſe of Commons by way of Inſtructions; in which there were theſe Words, *viz.*

WHereas the Bill enacts, That if any Perſon or Perſons, *&c.* ſhall deny any of the Perſons in the Holy Trinity to be God, and make it puniſhable by the ſame Bill, were it not more ſafe and plain to put it in Scripture Terms, as inſtead of *Deny any one of the Perſons to be God*, to inſert, *If any one ſhall deny any of the Three, that bear Record in Heaven*, the Father, the Word, or the Holy Ghoſt to be God? 1 *John* 5. 7.

Now if the Quakers can but bend the Parliament to their Bow, then they'll agree; (but as for them, they cannot condeſcend a Hair's Breadth, as one of their Teachers, *Patrick Livingſton*, formerly Taught). For, ſay they, *The Father is Light, the Son is Light, and the Holy Ghoſt is Light:* Nay, if they deſire three or four Perſons more added; as that the Door is Light, the Elect Stone is Light, the Vine is Light, the Blood is Light, the Water is Light, they'll allow all; and all theſe are One, no one of which was before or after the other; nor one greater or leſſer than another; and yet all this while they mean not a Word according to the Scriptures, and the common belief of all Sound Chriſtians, but Reduce all to their Light *within*.

But ſtill fearing what might happen, and to guard their Errors, they ſoon preſented His Majeſty with a Paper; and this put me

me upon undergoing the Charge of Reprinting one of their Books intirely, that ſo I may ſet them in their True Light, to be ſeen and read of all Men: And as it is my Duty, ſo by my Reaſonable Service to God and my Country; though by ſome my Words may be deſpiſed, *Eccleſ.* 9. 16. A Copy of the Quakers Papet is as followeth. *viz.*

To King William III. *over* England, *&c. The Grateful Acknowledgment of the People Commonly called Quakers, Humbly Preſented.*

May it pleaſe the King.

SEeing the moſt High God, who rules in the Kingdoms of Men *, and appointeth over it whomſoever he will, hath by his over-ruling Power and Providence, placed thee in Dominion and Dignity over theſe Realms, and by his Divine Favour has ſignally preſerved and delivered thee from many Great and Eminent Dangers, and Graciouſly turned the Calamity of War into the deſired Mercy of Peace, we heartily wiſh that we, and all others concerned, may be truly Senſible, and humbly Thankful to Almighty God for the ſame, that the Peace may be laſting, and a perpetual Bleſſing.

*Dan. 5. 21.

And now, O King, the God of Peace having returned thee in Safety, it is Cauſe of Joy to all them that fear him, to hear thy good and ſeaſonable Reſolution, effectually to diſcourage Prophaneneſs and Immorality, Righteouſneſs being that which exalteth a Nation. And as the King has been *Tenderly* Inclined to give Eaſe and Liberty of Conſcience to his Subjects of different Perſwaſions, (of whoſe Favour we have largely partaken) ſo we eſteem it our Duty Gratefully to Commemorate and

and Acknowledge the ſame, earneſtly beſeeching Almighty God to aſſiſt the King, to proſecute and effect theſe his juſt and good Inclinations, that his Days may be Happy and Peaceable, and hereafter he may partake of a laſting Kingdom that will never fade away.

London, *the 7th of the 11th Month*, 1697. *Signed in Behalf of the ſaid People, by us,*

George Whitehead
Peter Bowen
Will. Mead
Gilbert Layty
John. Edge
Daniel Quane
Tim. Emmerſon
Thomas Hawes
Samuel Johſon
Theod. Eccleſton
Nicholas Gates
Will. Ingram
Will. Onkingate
Thomas Lower
John Paine
John Butcher
Will. Macket
Rich. Needham
John Vaughton
John Hound
Michael Ruſſel
Joſ. Wilkinſon
Joſeph Wyeth
John Hall
Joſiah Ellis.

Now by this fair and ſmooth Paper, who would think but the Quakers would have Signed the Aſſociation, purſuant to the Act of Parliament; Intituled, *An Act for the better Security of His Majeſties Royal Perſon and Government*, &c. Oh! no, by no means: For they tell you in their Paper, Intituled, *The Ancient Teſtimony and Principle of the People called Quakers Renewed, with reſpect to the King and Government; and touching the preſent Aſſociation*, Dated the 23d of

March 169⅞ *viz.* 'And whereas we the 'ſaid People are required to ſign the ſaid 'Aſſociation; we ſincerely declare, That 'our refuſing ſo to do, is not out of any diſ-'ſatisfaction to the King and Government; 'nor in Oppoſition to his being declared '*Rightful*, and *Lawful* King of theſe 'Realms; but purely becauſe we cannot for 'Conſcience ſake, Fight, Kill, or Revenge, 'either for our ſelves or any Man elſe. Oh! no, by no means, this they could not be brought to; and the Riddle I have unfolded in my *Pil. Prog.* &c. *2d Edition*, *p.* 192, to 199. For as they yet never made one Publick Ad, dreſs to His Majeſty from thir Yearly Meeting, that great and dangerous Body; nor one Prayer, that I could ever hear of, either in their Books or in their Meetings; nor ever yet wrote one Book in Favour of the Government: But did all theſe in the late Reign. But ſtill there is one Clauſe in this Paper worth Notice, *i. e.* '*As the King has been tenderly inclined to give Eaſe and Liberty of Conſcience*, &c. And I pray is it inconſiſtant with His Majeſties Tenderneſs to give Liberty of Conſcience to His Proteſtant Diſſenters, who hold the Fundamentals of the Chriſtian Faith, joined in the Aſſociation to preſerve his Majeſties Royal Perſon and Government: And Pray heartily for him in their Meetings. And to Curb and Reſtrain ſuch as will doneither; but hold ſuch horrid Pernicious and Deſtructive Principles, both to Church and State, and even to Humane

'So

Society? No ſure, God hath given him both Wiſdom and Conduct; and he knows how to make a difference, and diſtinguſh between ſuch as Subvert the Faith, undermine Chriſtianity, and Damn the Ever-Bleſſed Trinity to the Pit of Hell; and ſuch who make it their Buſineſs to Inſtruct their People in the Fundamentals of Chriſtianity; as is well expreſſed in divers Laws, particularly in that wherein is this Clauſe, *viz.*

Provided, and be it enacted, That no Quaker, or Reputed Quaker, ſhall by Virtue of this Act, be qualified or permitted to give Evidence on any Criminal Cauſes to Serve on any Juries, or bear any Office or Place of [Truſt or] *Profit, in the Government; any thing in this Act contained to the contrary; in any wiſe notwithſtanding.*

And for this Clauſe all true Proteſtants have good cauſe to be Humbly thankful to God, the King and the Parliament; and that for more Reaſons than I think meet here to enumerate.

But notwithſtanding the Quakers Temporizing Paper above recited, the King's Majeſty as a Nurſing-Father to the Church, and Spouſe of Chriſt; and as a Zealous Defender of the Faith, once delivered to the Saints, put forth his Royal Proclamation from his Court at *Kenſington*, the 24th of *Feb.* 1697.

which we have read both at Church and Courts of Judicature: An Abſtract thereof is as followeth, *viz.*

By the KING,
A PROCLAMATION.

WILLIAM REX.

WHereas we cannot but be deeply ſenſible of the great Goodneſs of Almighty God, in putting an end to a Long, Bloody, and Expenſive War, by the Concluſion of an Honourable Peace, ſo we are not leſs touched with a Reſentment, that notwithſtanding this, and many other great Bleſſings and Deliverances, Impiety, Prophaneneſs, and Immorality, do ſtill abound in this our Kingdom; and whereas nothing can prove a greater Diſhonour to a well-ordered Government, where the Chriſtian Faith is profeſſed, nor is likelier to provoke God to withdraw his Mercy and Bleſſings from us, and inſtead thereof, to inflict Heavy and Severe Judgments upon this Kingdom, than the open and avowed Practice of Vice, Immorality, and Prophaneneſs, which amongſt many Men has too much prevailed in this our Kingdom of late Years, to the high Diſpleaſure of Almighty God, the great Scandal of Chriſtianity, and the ill and fatal Example of the reſt of our loving Subjects, who have been ſoberly Educated, and whoſe Inclinations would lead them to the Exerciſe of Piety and Virtue, did they not daily find ſuch frequent and repeated Inſtances of diſſolute Living, Prophaneneſs, and Impiety, *&c.*

—— And whereas ſeveral Wicked and Prophane Perſons have preſumed to Print and Publiſh ſeveral *Pernicious Books* and Pamphlets, which contain in them *Impious* Doctrines againſt the Holy Trinity, and other Fundamental Articles of our Faith, tending to the Subverſion of the Chriſtian Religion: Therefore for the Puniſhing the Authors and Publiſhers thereof, and for the preventing ſuch *Impious Books* and Pamphlets being Publiſh-

Publiſhed and Printed for the future, we do hereby ſtrictly Charge and Prohibit all Perſons, that they do not preſume to Write, Print, or Publiſh any ſuch Pernicious Books or Pamphlets, under the Pain of our High Diſpleaſure, and of being Puniſhed according to the uttermoſt Severity of the Law: And We do hereby ſtrictly Charge and Require all Our Loving Subjects to Diſcover and Apprehend ſuch Perſon or Perſons whom they ſhall Know to be the Authors or Publiſhers of any ſuch Books or Pamphlets, and to bring them before ſome Juſtice of Peace, or Chief Magiſtrate, in order that they may be proceeded againſt according to Law.

God ſave the KING.

For theſe and the like Reaſons, the *Norfolk* Clergy did Accept the Quakers Challenge, did meet them at the time perfixed; and there did endeavour to ſhew them their Errors, and would have convinced them thereof, and then had them Retracted their Errors; and thereby to have merited the Indulgence of the Government, and the Love of their Chriſtian Neighbours. But they refuſing all this Labour of Love and Good Will; boaſting they were Proteſtants, and ſo Recognized; and with all boldneſs rejected all their Endeavours of Conviction; upon which the Gentry in *Norfolk* (ſome of which were there) and many Juſtices of the Peace, and others; Signed a Petition (as they alſo in the County of *Suffolk* have done) waiting a ſeaſonable Opportunity to preſent the ſame. A Copy thereof, excepting Names, is as followeth, *viz.*

To the Honourable the Commons of England *in Parliament Aſſembled; the Humble Petition of the Juſtices of the Peace, and Grand-Juries of the ſaid County of* Norfolk *in Seſſion Aſſembled; in behalf of themſelves, and the Body of this County at large.*

Humbly ſheweth,

THAT We cannot without Reſentment take Notice of the Growth and Daily Increaſe of a Sect of People among Us, called *Quakers*, and the Miſchiefs and Dangers from thence threatning this Nation.

It is too obſervable with what reſtleſs Zeal their deluding Teachers, and (as may well be ſuſpected) many Romiſh Emiſſaries under their Vizar and Diſguiſe, daily ramble into all parts of theſe Kingdoms, and boldly ſpread their Venemous Doctrine every where, attempting to Infect and Shock the Minds of Weak and Unſtable Proteſtants, and Aſſuming to themſelves Rules of Diſcipline, Powers in Matters of Religion, and Forms of Government, repugnant to the Eſtabliſhed Laws of the Kingdom, contrary to the very Acts of Toleration, and not allowed to any other Diſſenters, vouching in all their Practices Divine Inſpiration for their Warrant, and their Indulgence of the Government for their Indemnity.

How apparently their Blaſphemous Books and Pernicious Principles tend to ſubvert the Fundamentals of Chriſtianity, and the undermining the Civil Government, are ſufficiently demonſtrable. The Publiſhing whereof by pretended Permiſſion of Authority We humbly conceive to be of moſt dangerous Conſequence.

We therefore obliged in Duty to God and Our Country, do humbly pray, That you will vouchſafe to take theſe Matters into your Care and Conſideration, that (with whatever Tenderneſs to the Perſons and Eſtates of theſe People) their ſaid Principles and Practices may be ſtrictly Examined, and Cenſured, or Suppreſſed, as they ſhall appear to deſerve, and as in your great Wiſ-

dom

dom ſhall ſeem expedient; and that our true Chriſtian Religion (more dear to us than our Lives) may be Defended and Preſerved to all Poſterity, free from Popiſh Superſtition, and unpolluted with Enthuſiaſtical Innovation.

Thus have I recited the Petition; and that for theſe Reaſons following, *viz.*

1. Becauſe it is nothing but what is agreeable to the Mind and Pleaſure of the King's Majeſty, and his Honourable Houſe of Commons; and thereby no Diſhonour to the Petitioners.

2. Becauſe that when the Petition is Preſented, every Member may have one of them in his Cuſtody to Conſider of it; and the Reaſon that put them upon ſo doing.

3. Becauſe there are more Petitions of the ſame Nature prepared, and preparing, as this find Acceptance; when a convenient opportunity offer it ſelf.

4. To let the World ſee how reaſonable a thing it is; and not ſuch a monſtrous thing as the Quakers have repreſented it, even to raiſe up the *Monſter Perſecution*.

5. Becauſe it is nothing but what they conceive to be their Duty to God and their Country, to acquaint that great Aſſembly, with the Grievances of the County; and that as the moſt proper place for a Remedy.

6. And Laſtly, that the Contents are agreeable to the Laws of the Land; and particularly to the very Act of Tolleration: And to manifeſt the ſame, I may recite a Branch thereof, which is as followeth, *viz.* *Pro-*

Provided alway, and be it further Enacted by the Authority aforesaid; that neither this Act, nor any Clause, Article, or Thing herein contained, shall extend, or be construed to extend to give any Ease, Benefit or Advantage to any Papist, or Popish Recusant whatsoever; or that any Person that shall deny in his Preaching or Writing the Doctrine of the Blessed Trinity, as it is declared in the aforesaid Article of Religion.

I have likewise Discoursed with some of the most Eminent of the Protestant Dissenters; and with their own Mouths they have declared that they are sorrowfully affected to think that the Quakers should be joined with them in the Act of Toleration; and to see Christianity suffer so deeply by their Antiscriptural Doctrine: And not only so, but I have a Testimony well Attested of their Abhorrence of their Blasphemous Tenets. The substance of which is as follows, *viz.*

THat the *Quakers* render the Holy Scriptures to be of no more Authority than *Æsop*'s Fables: That the Blood of Christ is no better than the Blood of another Saint: That the *Quakers* are the Spawn of the Ranters: That the *Quakers* owning Christ is no other than a Mystical Romance: That the Tendency of all the *Quakers* Reasoning about Instituted Religion is to Debauch Mankind*: That their Principles improved are destructive to all Humane Society: That their Teachers are Cheats and Impostors, and Implacable Enemies to the Christian Religion, *&c.*

Here

Here then is the unanimous Conſent of all ſound Proteſtants, the King's Majeſty, and his Honourable Houſe of Commons, and the Laws of the Land. What remains now, but Examination, and for that too we have ſome Encouragement from the *Quakers* themſelves, if they mean as they ſay. See *An Apology for the* Quakers, *by* J. Feild, *&c.* p. 7. *Examine* (ſay they) *the Doctrine of your Neighbours the* Quakers, *blame not before thou haſt examined the matter; firſt underſtand, and then rebuke*, &c. Again, *George Whitehead* to the ſame purpoſe, in his Book, *Truth and Innocency vindicated*, &c. *p.* 69. *Let our Books* (ſays *George*) *be compared, to evince them more fully, and clear our Innocency*, &c.

Now whereas the *Quakers* themſelves (if they be ſincere in what they ſay) ſeem to be willing to have their Books, and the Doctrine contained in them, come under Examination, in order to be cleared from the Objections againſt them; and as this is highly reaſonable on their parts, ſo it will (I humbly conceive) be a means to put a ſtop to the Gangrene of *Quakeriſm*; (as alſo anſwer the Requeſt of many Thouſands, who are earneſtly ſolicitous to have their Books Examined, and their Errours Cenſured, who yet are not for Perſecution, nor any Alteration in the Act of Toleration;) ſo is it alſo a Method purſuant to their own Terms and Propoſition, and with which they cannot reaſonably be offended.

And

And thereupon I do moſt humbly pray, That our Superiours (if it may ſeem good in their ſight, in Anſwer to the *Quakers* Requeſt, and the Peoples Prayer) would appoint ſome Judicious Learned Men to give us an Eqnal Hearing, and the *Quakers* Books an Impartial Examination: And if I do not make a full Proof of what I Charge them with, let me ſuffer any Puniſhment (for my Default) which our Government ſhall think fit. But then on the other hand, if I do make good my Charge, (as an Equivalent to my Suffering, in caſe I do not) let the *Quakers* be obliged to Retract and Condemn ſuch Books of theirs as do contain ſuch Impious Doctrines, as I have, or yet ſhall both Charge and Prove: And this is all I deſire, and which I believe would be a General Satisfaction to the Nation, as well as for the Good of the *Quakers* themſelves.

But remembring a Saying of *Feſtus* a *Roman* Governour, tho' in a contrary Caſe, *Acts* 25. 27. *For it ſeemeth a thing unreaſonable to ſend a Priſoner, and not withal to ſignifie the Crimes laid againſt him.* And ſo it ſeems to be unreaſonable in me, to deſire the Examination of the *Quakers* Books, and not ſignifie the Errours (at leaſt ſome of them) contained in them; and eſpecially, ſince it is at the *Quakers* earneſt Requeſt: For ſay they in their Book, *A Defence of an Apology*, &c. *pag.* 7. *Pray let* Francis Bugg *make it appear to the King, and both Houſes*

Houſes of Parliament, that (our Shuffle at Weſt-Dereham *in* Norfolk) *put the Gentry, Clergy, and Proteſtant Diſſenters, upon their Petition to the Houſe of Commons; and that they are unanimous therein.* —— *And let him* (Francis Bugg) *tell, if he can, what he means by that Common Chriſtianity, which the* Quakers *Principles are ſo deſtructive to.*

As to the firſt, that is, That the Juſtices of Peace, the Gentry, the Clergy, and Proteſtant Diſſenters are unanimous herein, I have already ſhewed: And as to the ſecond Part, that is, what I mean by that Common Chriſtianity, which the *Quakers* Principles are ſodeſtructive to, I ſhall at his viz. *J. Feild*'s, Prayer and Requeſt, ſhew in the next place. For wherein I can find his Prayers and Requeſt reaſonable, I hope I ſhall be ready to gratifie him. For I believe with the Gentry, the Juſtices, the Clergy, the Proteſtant Diſſenters, and all other Chriſtians, That *Jeſus Chriſt*, who was Born at *Bethlehem* of *Judea*, of the B. Virgin *Mary*, was the Son of God, that he was Crucified, Dead and Buried, that he Roſe again the third Day, and Aſcended into Heaven, and there ſits at the Right Hand of God, making Interceſſion for us Sinners, who lay hold on him by Faith, and live in Obedience to him, his Laws, Inſtitutions and Precepts in the Goſpel, left upon Record by the Four Evangeliſts, *Matthew*, *Mark*, *Luke* and *John*, and

and others of his Apoſtles, in their Epiſtles: And that we ought to Worſhip and Adore him, together with God the Father and the Holy Ghoſt, Three Perſons and One God, in the Unity of his Eſſence. This is the Trinity in Unity, of the Father, Son, and Holy Ghoſt, which is One God, bleſſed for evermore: And this is that Common Chriſtianity which I mean, that the *Quakers* Principles are ſo deſtructive to. Now the next thing I am to tell at the Prayer and Requeſt of *John Feild*, is, Wherein and whereby their Principles are Deſtructive, *&c.*

I. The *Quakers* deny *Jeſus* of *Nazareth*, who was Born of the Virgin, and Suffered at *Jeruſalem*, to be the Son of God.

II. That they account him only a Vail, a Garment, an outward Veſſel; and can (as their Books teach) never call him Chriſt, and that his Blood was no better than the Blood of another Saint.

III. They teach, that their Sufferings are greater, and more unjuſt, than the Sufferings of Chriſt, his Apoſtles and Martyrs, in all Ages ſince. For that (as they teach) the Sufferings of *Chriſt*, and his Army of Martyrs, were inflicted by a Law, and in great part by the *due* Execution of a Law.

IV. That ſuch are Falſe Miniſters, who bid People believe in *Jeſus Chriſt*, as he is in Heaven above, at God's Right Hand; and that

that by Preaching Chriſt in Heaven, the Devil gets his Work done on Earth.

V. They teach, That *G. Fox* was their great Apoſtle, which ſaid thus of himſelf; *I am the Light of the World, him by whom the World was made, and doth inlighten every Man that cometh into the World.*

VI. They teach, That the Name Jeſus and Chriſt belongs to every Believer, as well as to the Head Chriſt, that Suffered, Died, Roſe again, *&c.*

VII. And thereupon they teach, *That* he that, hath the ſame Spirit that raiſed Jeſus from the Dead, is equal with God.

VIII. And in coherence with this Doctrine their Prophet *Sol. Eccles* taught, That *Geo. Fox* was a Prophet indeed: And that as it was ſaid of Chriſt, He was in the World, and the World was made by him; and the World knew him not: *So* it might be ſaid of *G. Fox*, as in the 5th Inſtance.

XI. They teach, That *G. Fox* was the Father of many Nations; that his Being and Habitation was in the Power of the higheſt, that he Ruled and Governed in Righteouſneſs; that his Kingdom is eſtabliſhed in Peace; and that of the Increaſe thereof there was never to be an End.

X. They teach, That the Holy Scriptures are not the written Word of God; but contrarywiſe, that they are Duſt, Death, Serpents Meat, Beaſtly Ware; but that their own Writings are the Word of God, given forth

forth by Divine Inſpiration, and that they, as ſuch, are of greater Authority than the Bible; and thereupon read them in their Meetings for Divine Worſhip, whilſt they never read in any ſuch Meeting this Fifty Year, one Chapter of the Bible, either in the Old or New Teſtament: For they teach, They are not the means to work Faith in the Heart, but are a Rotten Foundation.

XI. They teach, That Circumciſion is as much in force as Water-Baptiſm; and the Paſchal Lamb as Bread and Wine; and their diſuſe of theſe two Ordinances for this Fifty Years, ſhew that they reject them, and allows not of them.

XII. And touching the Doctrine of the Bleſſed Trinity, they are ſo far from owning it, as that they Damn them to the Pit of Hell; as in *G. Whitehead*'s Book *Iſhmael*, &c. herein Reprinted, may be ſeen.

Now, *John*, I having Replied to your Book, *A Defence of an Apology*, &c. *i. e.* to the principal parts of it; and ſhewed your Falacies, and ſhallow Subterfuges, as well as in ſome places anſwered your Requeſt; I reſt, deſiring that your ſelf and your People may Conſider of it: Repent of your Errors, Retract and Condemn the ſame, and Pray to God, and the Nation, to forgive you; in which I ſhall join with you, [And in this you will have no cauſe to cry out of Perſecution] who am your Friend,

Fran. Bugg.

An Humble Addreſs to His Majeſty King WILLIAM III. *over* England, &c. *by one of the Meaneſt yet moſt Dutiful Subject* FRANCIS BUGG.

May it pleaſe your Moſt Excellent Majeſty,

I Cannot but with great Joy and Comfort Remember your Majeſties Repeated Aſſurances given to your Loving Subjects, of your Majeſties Care and Chriſtian Zeal for the Proteſtant Religion, as by Law eſtabliſhed in this Kingdom, by your many and repeated Speeches to your Parliaments; and particularly by your late Gracious Proclamation, conſiſting of two Parts: In which your Majeſties Pious Zeal has been abundantly manifeſt, Firſt, Againſt Vice and Prophaneneſs; and, Secondly, Againſt ſuch Books as contain in them Impious Doctrine againſt the Holy Trinity, and other Fundamental Articles of the Chriſtian Faith; and therein have given Encouragement to all your Loving Subjects to diſcover the Authors of ſuch Books.

Wherefore in Obedience to your Majeſties Royal Command, as well as my Duty therein to God, I have herein Reprinted one of the Quakers Books, of which *Geo. Whitehead* is one of the Authors, to the intent that your Sacred Majeſty, and the whole King-

Kingdom may be preſented with a Specimen of the Quakers Doctrine. And do moſt Humbly Pray in the Name of the Church of *England*, and other your Majeſties Diſſenting Proteſtants, that ſuch Care may be taken to ſuppreſs the ſame, (with others of their Books of the ſame Nature) as to your Royal Wiſdom ſhall ſeem meet. And as it pleaſed God Almighty to give King *Solomon* Wiſdom to Execute Juſtice; ſo will he endue the King with an Underſtanding Heart to Judge who is in the wrong, and to Puniſh accordingly: And in this caſe let not the King Reſpect Perſons in Judgment, but if I be not able to maintain my Charge, then let me bear his Majeſties Diſpleaſure, and ſuffer what Puniſhment ſhall be due for the ſame: But if I do make good my Charge, then do as ſeems good in your Eye. Thus, with all Dutiful Submiſſion, do I Sign this my Humble Addreſs, this 13th Day of *December* 1699.

Francis Bugg.

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Likewise, if any Abler Men (for of such there is very great need) be disposed farther to unmask the Leaders of this Heresie; this is to give notice, that in the Library of *Christ-Church* Colledge in *Oxford*, there is, by a Worthy Gentleman, a Divine of the Church of *England*, bought of me, and given by him for the Service of the Church, of Quakers Books, wrote by the most approved Authors of that Sect, which I think are thus Chained up (from doing any more hurt). First, *G. Fox's Journal*; next to it *Muggleton's Journal* or Works, (containing more than 1000 pages *4to.*); and I think the best Quaker of the two; next to that *G. Fox's Great Mystery*, &c. *Fol.* with near 20 more of his Books; next the Works of *Edw. Burroughs*, *Francis Howgil*, *Will. Smith*, *Sam. Fisher*; all in great *Folio's*; next the Works of *Jos. Coal*, *Step. Smith*,

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